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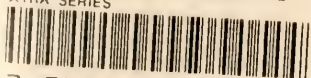
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Lydgate and Burch's  
Secrees of old Philisoffres.

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Early English Text Society.

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# Secrees of old Philisoffres.

A VERSION OF THE 'SECRETA SECRETORUM.'

EDITED FROM THE SLOANE MS. 2464,

with Introduction, Notes, and Glossary,

BY

ROBERT STEELE.

LONDON:

PUBLISHT FOR THE EARLY ENGLISH TEXT SOCIETY

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§ i. THE poem, printed for the first time, which the Society offers to the public, has a double interest—as the last work of Lydgate it shows clearly the changes which have come over the language during a life-time devoted to writing—and as a translation of the *Secreta Secretorum* it brings us before one of the key-books of medieval literature.

I have endeavoured in the following pages to give some account of the *Secreta Secretorum* and its history, to summarise what is known of the authors of this translation, and, though relieved of much of the work which would otherwise have fallen upon me by the work of another editor in this series (Dr. Schick), to add some remarks on the language and peculiarities of the poem.

The text printed is that of Sloane 2464. It is the fullest and the earliest copy we possess. No emendation is made without the authority of the other MSS., and these are carefully noted.

§ ii. The *Secreta Secretorum* is attributed to Aristotle, and is said to have been written in answer to the request of Alexander. The prince, absent on an expedition, writes to the philosopher, desiring his presence, with the aim of learning that secret doctrine which the Eastern mind looks for from every teacher. Aristotle unable to go to him, and unwilling either to communicate his doctrine openly, or to disoblige his pupil and patron, writes him a treatise, '*de Regimine Principum*,' intimating at the same time that his secret teaching lies hid there under a veil. The work,

as we have it, is doubly divided—into ten books of very unequal length, and into chapters numbered consecutively.

As may be thought, no Greek text corresponding with this work has been found, though certain portions of it have been drawn from Greek sources. The work itself professes to be translated from Greek into Chaldee (which generally means Syriac) and thence into Arabic, and accordingly our earliest texts are Arabic. There are, however, signs of acquaintance with Greek names in the work. A knowledge of the connection between Æsculapius and the sun, and the descent of Aristotle from the Æsculapides are clearly shown by the choice of finding a MS. of Aristotle's dealing with health in a temple dedicated by Æsculapius to the Sun. I may be allowed to suggest too that there may be some connection between the fact that Asclepiades did write on Alexander the Great (Arrian vii. p. 477, Ed. 1668) and this legend. The Syrian origin of our work is rendered probable by the finding of the book at Antioch (l. 443), by the attribution of the astrological chapters to Cyprian (l. 1189), who was a noted magician and a native of the Syrian Antioch in the 3rd century,—afterwards a Christian, Bishop of Carthage, saint, and martyr under Diocletian, and by the fact that Bar Hebraeus (Greg. Abulpharagus), in his *Hist. Dynast. VI.*, Oxon, pp. 56, 86, speaks of a Syriac work of Philemon on Physiognomy—translated from the Greek—and compares him to Hippocrates. Philemon I take to be Polemon, not the Philo quoted by him. I have come upon Greek sources for two different tracts in the work. Caps. xlix—li (l. 1660—1771) are a translation of a letter, “ad valetudinem tuendam,” sent by Diocles Caristes (B.C. 320) to Antigonus, which is preserved for us by Paulus Aegineta. (I quote from Lugd. 1589. 8°, p. 109). Lib. X (l. 2465—2723) is founded on the work of Polemon, an early writer on Physiognomy and commentator on Aristotle. He is quoted by Origen (150) *contra Celsum*, I. (Cantab. 1677. 4°, p. 26.) His work is included by Franzius in his *Scriptores Physiognomiae Veteres*. (Altenburg, 1780. 8°). Hermogenes is Hermes Magnus, the legendary author of all science, but I cannot find the quotations in any of the works attributed to him that I know.

§ iii. *Arabic Texts.* There are two forms of the Arabic text in England, one short, as in the British Museum Add. 7453. 75v° to 76v°, and another longer, as in Bodl. MS. Laud A. 88. I have seen no other MSS. in England, though doubtless many exist, but they abound in foreign libraries. It is especially noteworthy that one of the Vatican MSS. is written in Syriac characters, when we remember that the work is compiled in Syriac from Greek sources, and translated thence by the author.

Its Arabic name is 'sirr alasarar.' I find it impossible to say, without an actual comparison of several texts, whether the shorter Arabic form is merely a part of the longer, or whether the Arabic text grew, as we shall find the Latin one did. There is some reason for holding the latter view.

Some little difficulty is caused to the student by the fact that two Johns have been translators of this book—a Syrian Christian, and a Spanish physician. I have not endeavoured to make the distinction in the sidenotes, which are intended to represent what was in Lydgate's mind when he wrote, reserving for this introduction any discussion of the matter. We learn from the Arabic that the author of the treatise is Jahja Ibn al Batrik (or John, son of Batrik).<sup>1</sup> Lydgate, following the Latin texts, which confuse him with Johannes Hispalensis, calls him 'John, a spanyol born, . . . And Callyd sone / of Oon patricius' (ll. 604, 609).

The author, there can be little doubt, was one of the school of Syriac Christian physicians, so celebrated in the early days of Muhammedan rule. His accuracy (relatively speaking) in dealing with medical matters, his reliance on astrology as a means of diagnosis and prognosis (a tradition brought into Europe at a later period by the school of Salerne), and his inclusion of alchemy and the occult properties of gems as a quite subordinate feature of the treatise—all these point him out as a medical man of the 8th or 9th century.

The prologue (ll. 1—133) and the two letters (134—210) are usually attributed in English works to a later translator of the book into Latin. They are, however, found in the Arabic text, which begins, 'God prosper the Emir-al-Muminim' (the leader of the true believers), as well as in the early Hebrew translation. In the Latin text they are headed, '*The prologue of a certain doctor recommending Aristotle.*'

§ iv. *The first Latin translation.* The Arabic of John, son of Batrik, was first translated into Latin by Johannes Hispalensis for 'Teophina, queen of the Spaniards.'<sup>2</sup> The *Secreta Secretorum* is thus one of the few books which were translated directly from Arabic into Latin, without passing through the Hebrew. I have found his translation in a 14th century MS. in the British Museum (Addit. 26,770), where it occupies two small quarto leaves, and in eight other MSS. there. In the printed editions it is expanded into Caps. xxxiv to xlv, and forms the basis of lines 1261—1491 of our text. It consists of a short treatise on the rules

<sup>1</sup> Though the attribution of the translation to him is itself believed to be a disguise of the real compiler.

<sup>2</sup> Who appears in Sloane 405 as Charesie.

of health, and of another on the four seasons of the year. In his Introduction, Johannes quotes the Arabic title as 'tursesar,'<sup>1</sup> and speaks of finding the book in the Temple of the Sun, written in letters of gold, and of bearing it home to translate, as in ll. 610—637, but into Latin, not Arabic.

I have been unable to trace 'Teophine' in any of the genealogies of Spanish rulers, but Johannes Hispalensis is well known.<sup>2</sup> He was John Avendeth, a converted Jewish physician, who translated (about 1135—1142) from Arabic into Latin a number of works principally of a medical and astronomical character, and is connected with Spain by the fact that another of his works, a treatise on arithmetic, '*de algorismo*,' was translated for Raimund, Archbishop of Toledo. A monograph on his works will be found in the works of Steinschneider, and an Alchemical tract of Arabic origin bearing his name is found in the Sloane MS. 212.

§ v. *The second Latin translation.* Toward the close of the next century, another translation direct from the Arabic was made by Philip Tripolitanus (or Philip Clericus) enlarging that of Johannes Hispalensis. He used the longer Arabic text, which included, besides the above, the prologue 'in praise of Aristotle,' the letter and answer respecting Persia, the prologue of Jahja Ibn al Batrik, and the chapters on The final intention of kings, Astronomy, Precious stones and talismans, The four parts of the body, The knowledge of foods, waters, and wines, Baths, Venesection, Justice, The choice of officers, secretaries, messengers, and counsellors, and, lastly, on Physiognomy. This translation is dedicated to Guido, a man of Valence, Bishop of Tripoli, or as some copies have it, to Guido de Vere, Bishop and Metropolitan of Valence. Steinschneider in his monograph on the *Secreta Secretorum* (Jahr. f. rom. u. engl. Lit., xii. 4, p. 366) places Guido A.D. 1204, on the strength of an old deed of that year naming G. bishop of Tripoli, but this name has been otherwise ascertained to be Gaufridius. The lists of Bishops give us three bishops of Valence, called Guido (990—995, 1016—1025, 1272—1274), and one bishop of Tripoli in 1279. Förster places him about 1150 or 1210, if he was bishop of Tripoli.

<sup>1</sup> The forms the Arabic words *sirr alasar* assume will give some idea of the difficulty one meets with in connecting Middle Age Latin forms with their Arabic original. I have found *tuosesar*, *cirotesar*, *curoscisca*, *tynnessar*, *cyrcesar*, *tyralaccare*, *cyralaurar*, *dyalicerar*, *cyralacerar*.

<sup>2</sup> See Bréchillet-Jourdain, "*Recherches sur de Aristotle.*" The reading Charesie (Sl. 495) suggests Tarasia d. of Alfonso VI, king of Leon and Castile, mother of the 1st king of Portugal, who reigned in his place 1112—1128, and died Nov. 1130. It was not unusual to style the daughter of the King of Spain, Queen. The date of this translation would then be 1128—1130, a date confirmed by the preface, which indicates that it is one of his first translations.



The question of date might be attacked in this way; there are two stories in the *Secreta Secretorum*, that of the poison-maiden, and that of the Jew and Muhammedan. If either of these are met with before the thirteenth century, it would seem to follow that the *Secreta* was translated fully at some earlier period. It requires, of course, wide experience to assert a negative, but I believe the former story first appears in the *Gesta Romanorum*,<sup>1</sup> and the latter in Gower.<sup>2</sup> Michael Scot († before 1235) quotes the Sec. Sec. in his Physiognomy, and there is no doubt that Roger Bacon (in 1256) knew parts of the work which were not translated by Johannes Hispalensis, for he quotes part of the second letter of Aristotle, and makes constant references to the work, as well as using the title familiarly in other connections. It was also known to Albertus Magnus (1250).

We may then attribute to the 12th or 13th century this translation, and certain parts of the shorter printed Latin text which have no Arabic original. These are ll. 330—476, 477—602, 638—735 (a distortion of the second letter of Aristotle to Alexander), and 736—973 (Of the four manners of kings touching largesse): which we may attribute to Philip of Tripoli, who was undoubtedly a Frenchman and most probably of Paris, as tradition asserts.

§ vi. *The printed Latin texts, and the versions.* From this period the work spread over Europe; and as it grew in popularity it expanded in size; chapters were added on such subjects as tournaments, others were enlarged, and translations into various languages were made. As I have before remarked, only one of these—the Hebrew—was taken from the Arabic, the others being made from Latin texts. These are numerous. I have myself examined thirty in the British Museum, and a little search would doubtless bring to light many more, both there and elsewhere. There are two main types, though every old copy differs from the others.

<sup>1</sup> Burton's *Anatomy of Melancholy* refers to the story, naming Porus as the king, and gives (wrongly) Q. Curtius as authority.

<sup>2</sup> As these stories are not told in our text, there will be no harm in summarising them here. The Queen of the South (*Nicomedia* in the early Spanish version, *India* in the Latin, *The King of India* in the Arabic and Hebrew,) fed a fair daughter on poison from the day of her birth, and sent her at maturity as a present to Alexander. Aristotle warned him of his danger, and pressed him to submit a malefactor to her embrace. As the latter died on the spot, Alexander sent her away. The other tale treats of a discussion on religion in which the Jew summarises his religious duties, and restricts his obligations to those of his own faith. The Muhammedan declares that he is bound to regard all men as brothers, whereon the Jew, who is walking, asks him to give him a ride. When the Jew is mounted he rides away, and the Muhammedan thus abandoned in the desert calls on God to assist him in the danger brought on by fulfilling his duty. Going further he comes on a lion standing beside his mule, and the rent carcase of the Jew. See the prose translation, Lamb. 501.

The shorter has about sixty chapters, the longer over one hundred. Sloane 2413 is about the best MS. The printed copies, again, following the MSS. fall into two main classes. Grenville 7925 and 520 d. 5 (2), Louvain 1485. 4°. are good examples of the shorter form: 7306. a. 16 and 520. a. 12, Paris 1520. 12°. are typical of the complete book.

There are MS. commentaries on the work attributed to Bacon,<sup>1</sup> Scot, and other medieval writers, who all seem to have taken it quite seriously, and to have aided in spreading its fame. A copy existed some years ago at Holkham which belonged to Edward II. But a better proof of the book's popularity exists in the number of translations. Of these there are extant a very early Spanish, four Italian, and five French independent versions from the Latin. One of the latter is said to have been made in the 12th century, and so would be of special interest; but it is not yet printed.<sup>2</sup> I believe there are also some early German translations.

§ vii. *Works founded on the 'Secreta Secretorum.'* A work of this nature, so suitable to the habits of thought of the writers of medieval times, naturally gave rise to a host of imitations and emendations. Already in the 12th century, Giraldus Cambrensis had written a work *De Instructione Principis*, which exists in MS. in the British Museum, Cotton Julius B. XIII., an epitome of it being found in Titus. C. XII. 8. It is doubtful whether this was not an independent work in its inception: but the work of Egidio Colonna *De Regimine Principum* (a copy of which exists in Bibl. Reg. 4. D. IV. 4) is clearly based on the *Secreta Secretorum* in very great measure. Hoccleve's translation of this—his *Regement of Princes* or *De Regimine Principum*—is well known, and was edited for the Roxburghe Club in 1860.<sup>3</sup> Two treatises are ascribed to Innocent III. (ob. 1216), *De Administratione Principum*, and *De Eruditione Principum*: one to Thomas Aquinas, *De Regimine Principum*, ad *Reg. Cypri*: and one to Guill. Peraldi, *De Eruditione Principum*. Simon

<sup>1</sup> In MS. Corp. Christ. 149. Bodl. (Tanuer) 116, f. 1—15.

<sup>2</sup> It is attributed to Petrus de Abernun, and is found in Bibl. Nat. 25407 (olim Not. Dame 5, or 277), fol. 173<sup>b</sup>, 196. I have met with the following lines:

*Prînez saeiez ke i'cest trettez  
Est le secré de secrez numez,  
Ke Aristotle le philosophe ydoine,  
Le fiz Nichomache de Macedoine,  
A sun dociple Alisandre en bone fei,*

*Le grant, le fiz Phelippe le rei,  
Le fist en sa graunt richesce  
Quant de cors estreit en fieblesec,  
Pus qu'il ne pout pas travailler  
Ne al rei Alisandre repeirer.*

and Epilogue

*Me ore priez, pur Den amur,  
En ceste fin pur le translatur  
De cest liere, ke Pierre ad nun,  
K'estreil est de cest de Abernun,*

*Ke de bien fere li doit sa grace:  
E a nus tuz issi le face,  
Ke le regne pussun merir,  
Ke done a suens a sun plaisir. Amen.*

<sup>3</sup> Dr. Furnivall's edition of it from the Harleian MS. 4866, for the E. E. T. S. is now ready for the printers.

Islip, Archbishop of Canterbury (ob. 1366) wrote, while secretary to Edward III., a treatise of this nature, entitled, *Speculum Edwardi III.*; and, to mention no others, Ximenes, a Spanish bishop about 1400, wrote in Spanish, *Cresta, i.e. de Regiment de Princesps*. Such a list proves the importance of the *Secreta Secretorum* in the history of literature.<sup>1</sup>

§ viii. *The 'Secreta Secretorum' in English.* Our author's translation does not by any means stand alone in English; and perhaps a short description of its compeers may not be out of place. Excluding Gower's use of it in Bk. VII. of his *Confessio Amantis* and Hoccleve's (in 1412), the first separate Englishing of known date we have is the *Secreta Secretorum in English*, addressed to Jas. Butler, Earl of Ormond, Lord Deputy of Ireland, by Jas. Young, circ. 1420. It is long and rambling, omitting parts of the work, and inserting historical examples. Holmes, from whose notes much of the preceding paragraph is taken, says that the translation exists in MS. Bodl. Rawlinson 490. It will be printed for the Society with the two other prose-renderings named below.

A portion of a prose translation begun by John Shirley, in his old age, exists in the British Museum MS. 5467, f. 211. It is taken from the French, and dedicated to Henry VI. An anonymous early prose translation is in MS. 18. A. vii, in a handwriting of about 1460, written on parchment. It is a shortened Englishing of the French text of Harleian 219, and is printed, together with another anonymous prose translation from the Latin (Lambeth MS. 501), for purposes of comparison. The latter translation seems to date from the end of the 14th century, and is thus the earliest we have. Both will be printed. Warton (II. 313) describes still another, published in 4°. by Robt. and Wm. Copland in 1528, entitled, '*The Secret of Aristotyle with the Governale of Princes, and every maner of Estate, &c.*' The order of the *Sec. Sec.*, and much of its matter is made use of in *Ocia Imperialia* by Heydon, in his *Temple of Wisdom*, Lond. 1663, 8°. Lastly, the *Physiognomy* is reprinted in a tract in the British Museum 519. a. 12 (3). London, 1702, 12°.

Nor is Lydgate without a rival in his poetical treatment of the *Secreta*. Sir William Forrest (Sir, because he was a clergyman) drew up and addressed to the Protector Duke of Somerset in 1548, *the Poesye of Princely Practise* for the benefit of Edward VI. The presentation copy still exists (British Museum Bibl. Reg. 17. D. III.), adorned with a drawing of Forrest presenting his work to the young king. It is well

<sup>1</sup> Thos. Rudbourn, in his Winchester History, *Angl. Sacr.* I. 242, speaking of Harold, says: 'et disciplinam Aristotelis quam dedit Alexandro sequutus fuisset,' &c., a reference to the *Sec. Sec.*

written on rather poor vellum, and extends to seventy-seven folios. It is in the same measure as our text, seven-line stanzas.

§ ix. *The Manuscripts.* A very little search convinced me that it would be of little advantage to go outside the British Museum for MSS. of the poem. Not only is there an abundance of texts there earlier than can be found elsewhere, but one of them impressed itself on me as being probably a presentation copy of the original, and as having passed under the eyes of the author of the second part, the peculiar blanks left in the text confirming the idea that the scribe intended to refer to the author. The changes of the times—the Wars of the Roses—may have prevented the work ever getting into the hands for which it was designed. I therefore determined to reproduce Sloane 2464; my reasons being, first, its early date (about 1450); second, the manifest care displayed in making the copy; third, the fullness of the text.

The facsimile which accompanies this work gives a very good idea of the writing and of the kind of ornamentation employed. It is on the same scale as the MS. itself. The rubrics are put in carefully, and the vellum is of the best quality. There is, as the MS. now stands, no trace of the original owner except a small *fleur-de-lys* stamped on the vellum. This may be the Burgundy crest, and thus may connect the book with Margaret, sister of Edward IV. The following distich is written—in a seventeenth century hand, on the last folio :

“Perusing me an ye ha doone  
Conduit me home to Thos. Moone.”

The other important MS. is Addit. 14,408. It is written in a northern hand, and presents some differences from Sloane 2464. I am printing some stanzas in full for the sake of comparison, and note the principal differences. It is dated 1473, and seems to represent the source of the other copies. If it had been complete, my decision in favour of Sl. 2464 would not have been so immediate; but unfortunately a page is missing, and several are injured.

HARLEIAN 4826 contains works of Lydgate and Hoccleve. ff. 52 *a* to 81 *a* contain the *Secrees*, of which unluckily one leaf is missing. It was written about 1490, on vellum, and contains some poor illuminations. As an inset it has a drawing on vellum of Lydgate presenting his ‘Pilgrim’ to Thos. Montacute, Earl of Salisbury—most probably a portrait.

ARUNDEL 59 contains works of Lydgate and Hoccleve. The ‘*Secrees*’ extend from fol. 90 *a* to 130 *b*, and end at stanza 352. In my judgment it was written about 1470. It is on paper, and contains a record of its



purchase by T. Wall, Windsor Herald at Arms, at a tavern in Bishopsgate, May 8th, 1528.

HARLEIAN 2251 is Stow's copy of John Shirley's MS. It ends at the same stanza as Arundel 59, and seems to have been made from the same copy. The 'Secrees' run from 188 *b* to 224 *a*. It contains a large number of minor poems of Lydgate, and Burgh's Cato major and Cato minor (attributed to Lydgate).

LANSDOWNE 285 is of incidental interest, as having been made for the Paston family. We learn from the 'Letters' that the transcriber Ebesham was paid 1*l*. a folio for it. The volume contains also a translation of Vegetius, made for Sir Thos. Berkeley in 1408. The 'Secrees' runs from 152 *a* to 196 *b*. It was written before 1469.

SLOANE 2027 paper. 'Secrees,' 53 *a*, 92 *b*.

§ x. *The text used by Lydgate.* My next duty would naturally be to decide as to the sources from which Lydgate made his translation. I am disposed to think he either used a poor Latin text alone, or that if he used a French one, he referred to the Latin as well. The French text in Harleian 219, is the sort of copy that would have been placed at Lydgate's disposal. One feature of most of the French translations is a curious mistranslation of 'dove' for 'column' (l. 98) which arose from the substitution of *columba* for *columpna* in the Latin text—a mistake easily overlooked when a work was transcribed from dictation. Lydgate, besides falling into this mistake, follows the French translation in its omission of the story of the poison-maiden.

All argument on the subject is however vitiated by the fact that in Lydgate's work we have little more than the fragments of a translation, begun at various points, and brought together afterwards. A clear proof of this is the position of lines 974—1029, which form a part of chapter lxxv in the printed text 7306 *a*. 16. It seems to me that Lydgate was struck by the lines, translated them 'to see how they looked,' and laid them by; and that after his death Burgh inserted them where they now stand. It is inconceivable that a writer of Lydgate's experience would have left ll. 638—735, and 477—602, in such a muddle as they are now in, if they were finished work; or that a veteran rhymester such as he was would have left 778 : 780 in their present state.

§ xi. *Summary of its history.* Briefly stated then, the history of our poem is this. Compiled from various sources in Syriac in the 8th century, it was translated into Arabic, with a prologue recommending Aristotle, for some Muhammedan ruler by the author. It was turned into Latin by Philip of Paris in the 13th century, thence into French, and its transla-

tion into English verse was undertaken by Lydgate, at the desire of some great personage, probably Henry VI.

§ xii. *The life of Lydgate.* Dr. Schick, in his Introduction to Lydgate's *Temple of Glas*, has devoted much care to making out a list including the known events and dates of Lydgate's life. In the first Appendix will be found a number of documents—some previously unpublished—which enable us to trace out Lydgate's history in his closing years. The grant of ten marks, Ap. 22, 1439 is particularly interesting as tending to confirm Schick's date (1430-38) against ten Brinck's (1424-33) for the *Falls of Princes*. John Baret, whose name was inserted by Lydgate's wish in the grants, was treasurer of the Abbey of St. Edmund's. His will is published by the Camden Society in their *Bury Wills*. He died in 1467. The only memorial of Lydgate he leaves is a copy of the *Story of Thebes*. Mr. Sydney Lee has been kind enough to call my attention to a ballad of Lydgate's mentioned by Bp. Alcock (b. 1430) in a sermon quoted in Brydge's *British Bibliographer*, ii. 533. This ballad, 'of which the refrain is "Englonde may wayle y<sup>t</sup> ever Galand came here,"' was written, Alcock says, after the loss of France, Gascony, Guienne, and Normandy, *i. e.* 1452. It was published by Dr. Furnivall, *Ballads from MSS.* vol. i (Ballad Soc.), and in Hazlitt's *Early English Poetry*. This seems to put Lydgate's death as later than 1452. The following alterations should be made in the table, p. cxii of Dr. Schick's introduction to the *Temple of Glas*, summarising what is known of Lydgate's life and works.

- 1423. Lease of lands and pension granted to Lydgate and others on nomination of Rochford.
- 1438. Mercer's play.
- 1439. App. 22, grant of 10 marks yearly from the Customs of Ipswich.
- 1440. Easter, payment of £6 4s. 5½*d.* to collector of Customs.  
May 7, grant of £7 13s. 4*d.* yearly from proceeds of the farm of Waytefee.  
Michaelmas, payment of £3 16s. 8*d.* to Sheriff.
- 1441. Nov. 14, petition for change of grant.  
„ 21, patent made out to Lydgate and Baret, and the survivor of them, from the revenues of the county.  
Michaelmas, payment of the year.
- 1443. Michaelmas, payment of £7 13s. 4*d.*
- 1446. Oct. 2, receipt of Baret for £3 16s. 8*d.*
- 1447. Epitaphium Ducis Gloucestrie.
- 1448. Payment of £7 13s. 4*d.* to Michaelmas.
- 1449. Payment of £7 13s. 4*d.* to Michaelmas.
- 1452. Galande Ballad.

§ xiii. *The life of Benedict Burgh.* Of Burgh, Lydgate's successor, little is known. He is usually spoken of as Magister, and his degree is attributed to Oxford without reference by Wharton. He may have been one of the Masters in Grammar who never went through the Arts course. He would be a native of the village of Burgh in Essex, though we first hear of him as rector of Sandon, and vicar of Maldon, when he was presented to the former living, July 6th, 1440, by Thomas, seventh Baron de Scales. At this time he held the position of tutor to William, son of Henry Bouchier, afterwards Earl of Essex, who had married Isabel, daughter of Richard Earl of Cambridge, sister of Richard Duke of York, and aunt to Edward IV. Burgh thus became acquainted with the York family, and another of his pupils, Henry Bouchier, married the daughter of the Lord Scales, who gave Burgh the living of Sandon.<sup>1</sup>

In Add. 29729, fol. 6 *a*, we find a short poem written by Benedict Burgh to Lydgate. It is most unfortunate that the top of it has been cut down in binding, as it would seem to have given some information connecting Lydgate with Windsor, from which we could have fixed a date. It appears to be the means by which Burgh introduced himself to the notice of the famous old writer. At this time he entertained hopes of becoming acquainted with Lydgate, and of obtaining help from him in his studies. I have added this in an Appendix [2]. We may imagine that Lydgate lent him his friendly aid and guiding criticism; and under these auspices Burgh produced the translation of Cato's *Distiches*,<sup>2</sup> printed by Caxton about 1478, and alluded to by him in his Forewords to his own translation. Beleigh Abbey is a mile from Maldon, and Bouchier was buried there.

Burgh resigned his living of Sandon in Sept. 1444,<sup>3</sup> and does not seem to have held any other preferment till Oct. 19, 1450, when he became rector of Hedingham Sibile, a Bouchier living in the same county. Much of this interval he spent, doubtless in company with Lydgate, and soon after his death, Burgh was called upon to complete our poem—to act as the Monk of Bury's literary executor, in fact—either by Viscount Bouchier, or even by the king himself, with whom Lydgate seems to have been a favourite. Probably the living was Burgh's

<sup>1</sup> I am indebted to the Rev. B. Wright, Rector of Sandon, for a copy of some entries, proving rather curiously that Burgh's predecessor was Vicar of All Saints, Maldon.

<sup>2</sup> Lond. (about) 1478. 4°. (Camb. A. B 8. 48. [2 editions]), London 1558. 8°. (Mus. Brit. G. 9792).

<sup>3</sup> His successor entered on his duties Sep. 24, 1444.

reward. Through the same influence he was appointed Archdeacon of Colchester, Feb. 10, 1465, and on Feb. 23, 1472, a prebendary of St. Paul's, his former pupil being now brother-in-law of Edward IV. In Feb. 1476, he was made a Canon of St. Stephen's at Westminster, and thereon resigned his living and prebend. This post of honour and dignity he held till his death, July 13th, 1483, the same year as witnessed the decease of his old patron, Henry Bourchier. It was while Canon of St. Stephen's that Burgh made Caxton's acquaintance, and got his translation published. Burgh's name is preserved among the benefactors of St. Stephen's (Cott. Faustina, B. viii. [1, 2]), and his benefaction must have been of some value, since the grants to the clergy present at his anniversary mass are on a fairly liberal scale.

Other works of Burgh's are, *A Christmas Game*, in *Christmas Carols*, ed. 1841 by Wright for the *Percy Society*, and in *Notes and Queries*, May 16, 1868, by Dr. Furnivall; *Aristotle's A B C*, in the *Babees Book*, edited by Dr. Furnivall for the *E. E. T. S.* 1868, and a balade in Add. 29729, following that given in our Appendix. Some of the shorter pieces attributed to Lydgate may also have been written by Burgh.

§ xiv. *Remarks on the poem.* Considered as literature, the work before us is empty of interest. It would in any case have been difficult to make poetry out of the *Secreta Secretorum*, and only in one stanza does Lydgate come near it. His work is scrappy, ill-ordered, and tedious to a remarkable degree even for him. Nor has it much bearing on the science of his time. Doubtless, if Lydgate had lived, he would have revised his work, but precisely because of his death, and the piety of his 'young follower,' who did not allow himself to alter the last writings of his dead master, we see the seven-line stanza in the making. This seems to me to be the main point of interest to us in it. Burgh's work appears to me to affect a more archaic tone than Lydgate's; of his stanzas, the prolog seems the best,—it has been printed by Halliwell in the preface to his collection of Lydgate's shorter poems. Lines 477—602 and 974—1029 were printed by Ashmole in his *Theatrum Chemicum Britannicum*, London 1652, 4°.

§ xv. *The metre of the poem.* The work is written in Rhyme Royal, in seven-line stanzas of ten-syllable lines with rhymes *a b a b b c c*. Dr. Schick, whose Introduction to the *Temple of Glas* is indispensable to every reader of Lydgate, enumerates five varieties of verse. Students should however be warned that its prosody is the weak point of Dr. Schick's work.

A. Five iambs, with sometimes an extra syllable at the end, and usually a well-defined cæsura after the second foot :

l. 9. The lórd to plése / and his lawés to képe.

B. Lines with an extra syllable before the cæsura :

l. 33. For prudént prínces / most dígne of Réveréncę.

C. The peculiar Lydgatian type in which the two accented syllables clash : l. 167. Whan thís is dóon / férthermóre in déde

D. The headless line, in which the first syllable is cut off :

l. 135. Moóst notáble / and dígne of Réueréncę.

E. Lines with trisyllabic first measure :

l. 171. Count őf thę Cítees / the fáamous Góvernáuncę.

To these I would add, that some of Lydgate's lines scan only on the assumption that they are six-measure lines :

l. 1365. Ánd thę trǎnslácýoun őf Thómǎs / mǎrtyrd ĩn Crýstēmásscę.

l. 1496. Thę dúlnęsscę őf my pénncę / ýǝw bęsęchyng ténlũmýncę.

Line 1497 may be best scanned on this assumption ; but, as Schick remarks, many of Lydgate's lines scan in several different ways. I suggest, with all due deference, that as Lydgate broke nearly every rule of the Rhyme Royal, there is no reason for supposing that he kept to a five-beat measure. In fact, the greater part of the *Secrees* could be scanned on a six-beat basis with little trouble by allowing a liberal use of the pause.

Assuming that a ten-syllable verse is the normal one, I have scanned the whole of the poem, and counting no slurred syllables, I get the following results :

Lydgate in 1491 lines has

1	14-syllable line
2	13-syllable lines
46	12    "    "
223	11    "    "
287	9    "    "
40	8    "    "
2	7    "    "
<hr/>	
601	

Burgh in 1239 lines has

1	14-syllable line
5	13-syllable lines
71	12    "    "
217	11    "    "
235	9    "    "
84	8    "    "
4	7    "    "
<hr/>	
617	

§ xvi. *The Rhyme.* I must again refer the reader to Dr. Schick for general principles, noting here only points of special prominence in the poem. The rhyme is very good in Lydgate, and fairly good in Burgh. There is a marked assonance in l. 8 kepe : slepe : meke. l. 778, grucchyng is made to rhyme with itself ; l. 1003 kynde : Ynde : kynde ; l. 1164 degree : mutabilite : degree ; l. 1069 shrewys : the wys ; l. 1072



cherche : werche ; l. 281 desirs : cleer is. Stanza 176 is altogether in a muddle, the rhymes being *a b a a a c c*.

Many of the rhymes are cheap : l. 50 corage : age : outrage ; l. 286 Eyer : Repayer ; l. 615 tarye : solitarie ; l. 1112 partye : Jupartye ; l. 1419 accorde : O corde. Before concluding that Lydgate's rhymes are impure, we must bear in mind our own double pronunciation of such words as *wind* and *wan*, to suit the rhyme.

Turning to Burgh, we note in his rhyme much greater weakness. Such rhymes as l. 1527 tryvyal : equal ; l. 1597 fat : estat ; l. 1604 parfightly : body ; l. 1702 egir : wedir ; l. 1952 mesurably : body ; l. 2008 specially : remedy ; l. 2150 trewly : contrary : feithfully ; l. 2651 angry : fooly ; are hardly ever met in Lydgate. l. 1602 tyme : ffyne ; l. 1882 began : nigram ; l. 1987 venym : wyn ; l. 2136 Oon : boorn ; l. 2171 man : can : wysdam ; l. 2668 knee : slevis ; are examples of another fault uncommon in the Monk of Bury. Burgh is also markedly careless of his vowels in the rhyme. l. 2360 mynde : sende : condiscende ; and l. 2304 Rebeel : feel : Cel ; cannot ever have rhymed.

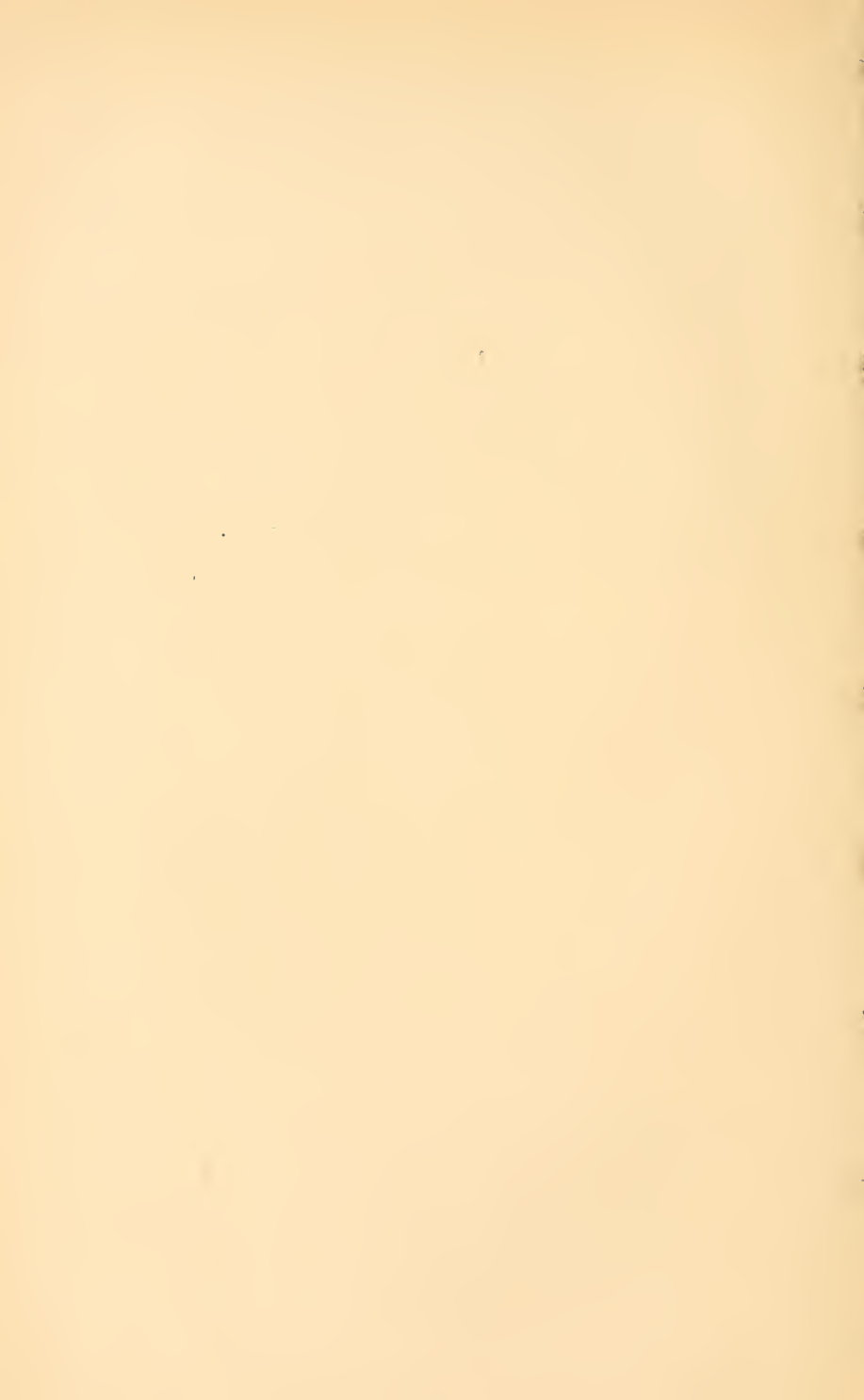
§ xvii. *General characteristics of Lydgate's language.* The most striking feature of the language is that it is so modern. The final *e* is rarely sounded in words of Old English origin, and still more rarely in those of French. The influence of the fifty years since Chaucer shows itself in this work, which should be compared with one of Lydgate's earlier poems in this respect. The plural is, more often than not, sounded as our own is, *i. e.* not sounded at all as a separate syllable, and the plural of adjectives is dropped, the *e* in *hik* seems to be plural (ll. 440, 715), but not uniformly so. French nouns are generally sounded with *e* mute (*e*), as l. 398 rwyng, l. 402 shadwe, owmbre, l. 656 folwe, l. 1309 salwe, l. 1611 malwe, l. 1807 morwe. The *e* in composition is not invariably sounded as *modeffye*, l. 1204. I had prepared some notes on the accidence of Lydgate, but the appearance of *The Temple of Glas* has rendered it unnecessary, and I accordingly reserve any remarks for the notes.

The mannerisms of Lydgate are well to the fore here. His modesty—'the Rudnesse of my style,' l. 21 ;—the phrases he repeats to fill up a line—'this to seyn,' 'set in ordre,' 'it is also of hym maad menciou,' 'by Recoord of scripture,' 'in especial,' 'lyk our entencyouns,' 'In sentence breef,' 'for short conclusyoun' ;—and the familiar metaphor 'I have no Colour, but Oonly Chalk and sable.' Burgh has well imitated his master's envoy—if indeed Lydgate did not write it himself ; it recalls some of his earlier ones in several respects.

A recent editor of Lydgate has spoken of the 'Philistine maxims' of the Secrees. I am afraid that some of us, who live on the borderland, and are often driven by the bumptiousness of the chosen people to serve a campaign under the banners of Philistia, are not the best judges on the matter. Still, it has been a pleasure to me to add to the notes such scraps of a discursive reading as will tend to show that the maxims of the *Secreta Secretorum* were the commonplaces of such Philistines as Cicero and Plutarch,—of all classical antiquity. In the case of such a work one can hope no more, nor indeed is more required.

I have to express my gratitude to the authorities and attendants of the Manuscript Room at the British Museum for their kindness and courtesy, and to acknowledge with gratitude the debt I owe—in common, I believe, with every one who seeks his advice and help—to the Director of the Society, Dr. Furnivall.

*Modern School, Bedford, July 1892.*





## APPENDIX I.

## DOCUMENTS RELATING TO LYDGATE.

I. The dates of Lydgate's orders are given in Cotton. Tib.  
B. IX. f. 35<sup>b</sup>. 69<sup>b</sup>. 85<sup>b</sup>.

Subdeacon, 17th (Nov. ?), 1389.

Deacon, 28th May, 1393.

Priest, 4th April, 1397.

II. Lease to Dan John Lydgate and others by Sir Ralph Rochford of the lands of the alien Priory of Longville Gifford, or Newenton Longville, with the pension of Spalding, formerly appertaining to the Abbey of Angers, by virtue of letters patent of Henry IV. and Henry V. to the said Sir Ralph Rochford.

Nicolas's Acts of the Privy Council, III. 40.

(MS. Cotton. Cleopatra, F. IV. f. 7.)

A.D. 1423,

xxj<sup>o</sup> die Februarij anno primo apud Westmonasterium, presentibus dominis Ducibus Gloucestrie et Exonie, Archiepiscopo Cantuariensi, Londoniensi Wyntoniensi et Wygorniensi Episcopis, Marchie Warrewici et Northumbrie Comitibus, Cromwell' Tiptoft et Hungerford',<sup>1</sup> Cancellario Thesaurario et Custode privati sigilli, concessum erat quod omnia terre et tenementa pertinencia prioratui Sancte Fidis de Longville (alienigene alias dicto prioratui de Longville Gifford, alias dicto prioratui de Newenton' Longville) cum pertinenciis in regno Anglie una cum omnibus aliis maneriis terris pratis redditibus, boscis, molendinis, porcionibus, pensionibus, feodis, rectoriis, reversionibus, juribus, communis, dominiis, exitibus, emolumentis, revencionibus, et hereditacionibus quibuscumque, et pensione de Spaldyng valoris xl. li. per annum abbathe de Aungiers, dudum pertinentibus secundum formam et effectum literarum patencium dominorum Henrici quarti et

Feb. 21.

Present  
the Privy  
Council,

it was allowed that  
the lands and  
rents of the  
Alien Priory,

with the pension of £40  
per annum of  
the Abbey  
of Angers,

<sup>1</sup> Dominis omitted?

should go to  
Dan John  
Lydgate and  
three others,

on the nomi-  
nation of Sir  
Ralph Roche-  
ford,

given at  
Dover.

*Henrici quinti Regum Anglie Radulpho Rocheford' militi inde concessarum et confirmatarum dimittantur, modo ad firmam Dompno Iohanni Lidgate et Iohanni de Tofte monachis, Iohanni Glaston' et Willelmo Malton' capellanis ad nominationem prefati Radulphi Rocheford' sine aliquo inde reddendo, quousque dicto Radulpho provisum fuerit de recompensa conveniente ad terminum vite sue ad valorem annuum terrarum et tenementorum predictorum, prout sibi promissum fuit per dominum Regem defunctum patrem Regis nunc apud Dovorr'.*

### III. A grant of 10 marks to Lydgate from the Customs at Ipswich.

Patent Roll, 17 Henry VI., p. 1, m. 7.

*Pro Johanne Lydgate Monacho.*

1439,  
April 22.

10 marks

from the  
customs

of Ipswich,

to be paid at  
Michaelmas  
and Easter  
in equal  
portions.

*Rex Omnibus ad quos etc. salutem. Sciatis quod de gracia nostra speciali, ac pro bono et gratuito servicio quod dilectus nobis Johannes Lydgate, Monachus Monasterij siue Abbathie de Bury Sancti Edmundi, tam Carissimo Domino et Patri nostro ac Auunculis nostris defunctis quam nobis et carissimo Auunculo nostro Humfrido Duci Gloucestrie adhuc superstiti ante hec tempora multipliciter impendit, concessimus eidem Johanni decem marcas percipiendas annuatim, pro termino vite sue, tam de antiqua et parua custumis nostris, quam de subsidio lanarum coriorum et pellium lanutarum, necnon de subsidio trium solidorum de dolio et duodecim denariorum de libra, in portu ville Gippe-wici per manus Customariorum siue Collectorum custumarum et subsidiorum predictorum in portu predicto pro tempore existencium, ad terminos Sancti Michaelis et Pasche, per equales porciones. In cuius etc. Teste Rege apud Castrum suum de Wyndesore, xxij die Aprilis.*

*per breue de priuato sigillo.*

### IV. Allowance of payment of this Grant, £6 4s. 5½d. being the proportion due at Easter 1440.

Enrolled Accounts, Exchequer (Lord Treasurer's Remembrancer),  
Customs, No. 20.

Account of Walter Green and Thomas West, Collectors of Customs and Subsidies in the Port of Ipswich from Michaelmas, 18 Henry VI. to Michaelmas 19 Henry VI. Among the payments is the following :

Et Johanni Lyddegate Monacho Monasterij siue Abbathie de Bury Sancti Edmundi, cui Rex xxij<sup>do</sup>. die Aprilis, Anno decimo septimo, concessit decem marcas percipiendas annuatim pro termino vite sue tam de antiqua et parua custumis Regis, quam de subsidio lanarum coriorum et pellium lanutarum, necnon de subsidio trium solidorum de dolio et duodecim denariorum de libra, in portu ville Gippewici per manus Custumariorum siue Collectorum custumarum et subsidiorum predictorum in portu predicto pro tempore existentium, ad terminos Sancti Michaelis et Pasche per equales porciones. videlicet de huiusmodi .x. marcis per annum a predicto .xx<sup>mo</sup> ij<sup>do</sup>. die Aprilis dicto Anno .xviij<sup>mo</sup>.—vsque festum Pasche proximo sequentem Anno .xviij<sup>mo</sup>. vj. li. iiij. s. v. d. q<sup>a</sup>. per breue Regis irrotulatum in Memorandis de anno .xix<sup>mo</sup>. Regis huius termino Sancti Hillarij. Rotulo .x<sup>mo</sup>. et literas patentes ipsius Johannis de recepcione.

To Jn. Lydgate (under the Grant of 22 April 1439)

10 marks a year, on part of his Annuity namely £6 4s. 5½d. to Easter 1440.

V. The King cancels the previous grant of A.D. 1439 of 10 marks, and grants to Lydgate £7 13s. 4d. per annum from the proceeds of the farm of Waytefee, to date from the Easter preceding.

Patent Roll, 18 Henry VI., p. 2, m. 5.

*Pro Johanne Lydgate Monacho.*

Rex Omnibus ad quos etc. / salutem. Sciatis quod cum Johannes Lydgate Monachus de Bury Sancti Edmundi habens ex concessione nostra decem marcas percipiendas annuatim durante vita sua de custumis de Ippeswych' per manus Custumariorum ibidem pro tempore existentium prout in literis nostris patentibus inde confectis plenius apparet in voluntate existat easdem literas in Cancellariam nostram restituere cancellandas ad effectum quod nos eidem Johanni septem libras tresdecim solidos et quatuor denarios percipiendos annuatim pro termino vite sue de exitibus et proficuis de alba firma et feodo vulgariter nuncupato Waytefee, in Comitatibus Norffolcie et Suffolcie, concedere dignaremur. Nos, de gracia nostra speciali, ac pro eo quod idem Johannes dictas literas nostras in Cancellariam nostram restituit cancellandas, concessimus eidem Johanni dictos septem libras tresdecim solidos et quatuor denarios percipiendos annuatim, durante vita sua, a festo Pasche ultimo preterito, de exitibus

1440,  
May 7.

£6 13s. 4d. a  
year for life

to be canseld  
for £7 13s. 4d.  
a year for life.

£7 13s. 4d.

through the  
Abbot of  
Bury St.  
Edmunds.

et proficuis provenientibus de alba firma et feodo vulgariter nuncupato Waytefee predicto, per manus Abbatis de Bury Sancti Edmundi pro tempore existentis, et sic deinceps ad terminos Sancti Michaelis et Pasche per equales porciones durante vita sua predicta. In cuius etc. Teste Rege, apud Westmonasterium

Extractum.<sup>1</sup>

vij die Maij.

per ipsum Regem.

VI. An allowance to the Sheriff of £3 16s. 8d., paid to Lydgate (and Baret) on account of the grant, no. VIII.

Pipe Roll, 19 Henry VI. Norfolk and Suffolk.

Adhuc Item Norff.

For the year  
\* 18 Hen. VI.  
1439-40.

Milo Stapilton' nuper Vicecomes de anno *precedenti*\* debet CCC lxxix. li. xj. s. vij. d. ob. q<sup>a</sup>.

[Among his allowances is the following:]

the grant of  
Nov. 21, 1441,  
is quoted.

Et Johanni Lidgate, Monacho de Bury Sancti Edmundi, et Johanni Baret Armigero, quibus Rex xxj<sup>mo</sup> die Nouembris anno xx<sup>mo</sup> concessit septem libras tresdecim solidos et quatuor denarios percipiendos annuatim a festo Pasche anno xvij<sup>uo</sup> durante vita sua et alterius eorum diucius viuentis de exitibus proficuis firmis et reuencionibus Comitatum Norff<sup>r</sup> et Suff<sup>r</sup> prouenientibus per manus Vicecomitis eorundem Comitatum pro tempore existentis

The grant  
due from  
Easter 1440

ad festa Pasche et Sancti Michaelis per equales porciones— lxxvj. s. viij. d. de termino Sancti Michaelis anno xix<sup>no</sup>. per breue Regis irrotulatum in Memorandis de anno xx<sup>mo</sup> Regis huius. termino Sancti Michaelis. rotulo .xxxiiij<sup>to</sup>. et literas patentes ipsorum Iohannis et Iohannis de recepcione.

of £3 16s. 8d.  
was paid for  
Mich. 19 Hen.  
VI. 1440.

VII. Petition of John Lydgate, monk of Bury, touching the invalidity of letters patent granting him £7 13s. 4d. yearly, and praying new letters patent to him and John Baret, squire. Granted.

Acts of the Privy Council, V. 156. (20 Hen. VI.)

MS. Addit. 4609, art. 27. Lydgate's Petition to the King, with the Answer.

<sup>1</sup> This means that an extract of this grant was sent to the Exchequer: it will probably be found in the Originalia Rolls.

Unto the King oure most gracious sovereign lord.

Besechith you mekely youre pouere and perpetuell oratour <sup>1441, Nov. 14.</sup>  
John Lydgate, monke of Bury Seint Edmond. For as moche as  
for diuerses opinions had in lawe be your justices and barons of  
your eschequer, youre *lettres* patentes grauntid to youre seid  
besecher of vij. li. xiiij. s. iiij. d. may not take effecte to the wele <sup>£7 13s. 4d.</sup>  
and profite of youre seid besecher.

That it may please unto youre hyenesse to grante unto your  
seid besecher and to John Baret squier, youre graciouse letters  
patentes undir youre grete seal, after the fourme contenue and  
effecte of a cedula to this bille annexid, and there-vpon youre  
liberate currant and allocate dormant in due fourme, for the  
whiche youre seid besecher shall restore youre graciouse letters  
patentes to him made of vij. li. xiiij. s. iiij. d. to be taken be the  
handes of the Abbot of Bury into the chauncerye to be  
cancellid. And he shall pray to God for you.

Rex apud Westmonasterium xiiij<sup>o</sup> die Novembris anno xx. <sup>The King grants the petition,</sup>  
concessit præsentem billam ut petitur, et mandavit Custodi privati  
sigilli sui facere garrantum Cancellario Anglie, ut ipse desuper  
fieri faciat litteras patentēs secundum tenorem copie presentibus  
annexe, presentibus Domino Suffolcie qui billam prosecutus est <sup>present the Earl of Suffolk.</sup>  
ac me,

Adam Moleyns.

VIII. The King's patent granting to Lydgate and  
Baret, and to the survivor, the sum of £7 13s. 4d.  
per annum.

Patent Roll, 20 Henry VI., p. 1, m. 20.

*Pro Johanne Lidgate Monacho et Johanne Baret Armigero.*

Rex Omnibus ad quos etc. salutem. Sciatis quod cum nos sep- <sup>1441, Nov. 21.</sup>  
timo die Maij, Anno regni nostri decimo octavo, concesserimus  
Johanni Lidgate, Monacho de Bury Sancti Edmundi, septem <sup>Lydgate's Annuity of</sup>  
libras tresdecim solidos et quatuor denarios, percipiendos annua- <sup>£7 13s. 4d.</sup>  
tim a festo Pasche tunc ultimo preterito, durante vita sua, de  
exitibus et proficuis prouenientibus de alba firma et feodo vul-  
gariter nuncupato Waytefe, per manus Abbatis de Bury Sancti  
Edmundi pro tempore existentis, et sic deinceps ad terminos  
Sancti Michaelis et Pasche per equales porciones prout in literis



to be canceled  
for a like  
Annuity to  
him and Jn.  
Baret.

*nostris patentibus inde sibi confectis plenius continetur. Et quia idem Johannes in voluntate existit dictas literas nostras in Cancellariam nostram ibidem restituendi cancellandas, ad intencionem quod nos sibi ac Johanni Baret Armigero septem libras tresdecim solidos et quatuor denarios percipiendos annuatim durante vita sua et alterius eorum diucius viuentis de exitibus proficuis firmis et reuencionibus Comitatum Norfolcie et Suffolcie concedere dignemur; Nos premissa considerantes, ac bona et gratuita seruicia que dicti Johannes et Johannes nobis impenderunt et impendent infuturum, ac pro eo quod idem Johannes Lidgate literas predictas nobis in Cancellariam predictam restituit cancellandas, de gracia nostra speciali concessimus eisdem Johanni et Johanni, septem libras tresdecim solidos et quatuor denarios percipiendos annuatim a dicto festo Pasche durante vita sua et alterius eorum diucius viuentis, de exitibus proficuis firmis et reuencionibus Comitatum predictorum per manus Vicecomitis eorundem Comitatum pro tempore existentis, ad festa Pasche et Sancti Michaelis per equales porciones. In cuius etc. Teste Rege apud Westmonasterium, xxj die Nouembris.*

*Per breue de priuato sigillo, et de data predicta, auctoritate Parliamenti.*

## IX. Payment to Michaelmas 1441.

Pipe Roll, 22 Henry VI. (1443-4)

Norfolk and Suffolk.

£7 13s. 4d. to  
Michaelmas  
1441.

Roger Chamberleyn, late Sheriff of the 19<sup>th</sup> year, renders account of 7<sup>l</sup>. 13<sup>s</sup>. 4<sup>d</sup>. paid to John Lidgate & John Baret, as above, for the term of Easter 19 Henry VI. and the term of Michaelmas 20 Henry VI. [1441], by writ enrolled in the Memoranda of Trinity 20 Henry VI., roll 13, and their letters of acquittance.

[The writ referred to is extant in the Exchequer Memoranda Roll, on the side of the King's Remembrancer.]

## X. Payment to Michaelmas 1443.

Pipe Roll, 21 Henry VI. (1442-3).

Norfolk and Suffolk.

Thomas Brewes, Sheriff (for this year), paid to John Lidgate and John Baret, as before, 7<sup>l</sup>. 13<sup>s</sup>. 4<sup>d</sup>. for the term of Easter 21

Henry VI. and the term of Michaelmas 22 Henry VI. [1443],  
by the King's writ among the *Communia* of Trinity term 21  
Henry VI., roll 5, and by the letters of acquittance of "the  
same John."

Michaelmas  
1443.

[The Writ referred to is extant in the Exchequer Memoranda  
Roll, on the side of the King's Remembrancer. It orders the  
Sheriff for the time being to pay the annuity from time to time,  
without further warrant, as the King would be satisfied with an  
acquittance on each occasion.]

XI. Receipt of Baret, 2nd October, 1446, published  
by Zupitza, *Anglia*, III. 532.

Nouerint vniuersi per presentes me Johannem Baret ar-  
gerum recepisse pro me et Johanne Lydgate Monacho de Bury  
*sancti* Edmundi, de Willelmo Tyrell, Vicecomite Norffolcie et  
Suffolcie, tres libras, sexdecim solidos, et quatuor [octo?] denarios,  
de illis septem libris, tresdecim solidis, et quatuor denariis quos  
Dominus Rex per litteras suas patentes nobis concessit percipi-  
endos annuatim ad terminum vite nostre et alterius nostrum  
diuiciis viuientis, de exitibus, proficuis, firmis, et reuencionibus  
Comitatuum predictorum per manus Vicecomitis eorundem, qui  
pro tempore fuerit, ad festa Pasche et *sancti Michaelis* per equales  
porciones, videlicet pro termino Michaelis ultimo preterito ante  
datam presencium. De quibus vero tribus libris sexdecim solidis  
et octo denariis, pro termino Michaelis predicto, fateor me pro me  
et predicto Johanne Lydgate esse pacatum, dictumque vicecomi-  
tem inde fore quietum per presentes. In cuius rei testimonium  
presentibus sigillum meum apposui. Datum secundo die Octobris  
auno regni Regis Henrici sexto post conquestum vicesimo quinto.

John Baret  
receives from  
Wm. Tyrell,

Sheriff of  
Norfolk  
(24 H. VI.),

£3 16s. 8d.  
on account of  
himself and  
Lydgate,

Oct. 2, 1446.

[This payment by Sheriff William Tyrell has not been found  
in the Pipe Rolls, though sundry portions of his accounts are  
recorded from the 26th to the 33rd year of the reign. The rolls  
have been searched down to 2 Edw. IV., but only two later  
entries have been discovered, as below.]

## XII. Payment to Michaelmas 1448.

Pipe Roll, 32 Henry VI. Res. Norf., dorse.

Philip Wentworth, late Sheriff of the 26<sup>th</sup>. year, renders a further account, showing the payment to John Lidegate, monk of Bury St. Edmund's, and John Baret, Esquire, of 7<sup>l</sup>. 13<sup>s</sup>. 4<sup>d</sup>., under the King's grant of 21 November 20 Henry VI., for the terms of Easter in the 26<sup>th</sup>. year and Michaelmas in the 27<sup>th</sup> year, by the King's writ in Trinity term in the 21<sup>st</sup>. year, and by letters of acquittance of "the same John."

## XIII. Payment to Michaelmas 1449.

Pipe Roll, 32 Henry VI. Adhuc Item Norf., dorse.

Giles Seintlo, Esquire, late Sheriff of the 27<sup>th</sup>. year, renders a further account, showing the payment to John Lidegate, monk of Bury St. Edmund's, and John Baret, Esquire, of 7<sup>l</sup>. 13<sup>s</sup>. 4<sup>d</sup>. for the terms of Easter in the 27<sup>th</sup>. year and Michaelmas in the 28<sup>th</sup>. year, by writ of Trinity term in the 21<sup>st</sup>. year, and the letters of acquittance of "the same John."

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## APPENDIX II.

### THE IX PROPERTIES OF WYNE

*per* Ioñnen Lidgate.

Additional MS. 29729, f. 16<sup>a</sup>, Brit. Mus.

Wyne of nature hathe properties nyne :  
Comfortythe coragis ; clarifiethe the syght ;  
Gladdeth the herte, this lycor most devyne ;  
Hetythe the stomake, of his natural myght ;  
Sharpiethe wittis ; gevith hardines in fight ;  
Clensyth wounds ; engendrithe gentyll blode.  
Licor of licor, at festis makyth men lyght,  
Scoureth y<sup>e</sup> palat, through fyne y<sup>e</sup> color good.



## APPENDIX III. (B. M. Addit. MS. 29729.)

## A POEM IN PRAISE OF LIDGATE,

WRITTEN BY BENEDICT BURGH BEFORE THEY WERE ACQUAINTED.

[Written by] Mas<sup>r</sup> Burgh in þe prays of Iohn Lidgate \* \* \* \*  
booke dwelyng at wyndSOR.

## (1)

Nat dremyd I in ye mount of pernasO,	1	[fol. 6 a]
ne dranke I nevar at pegases welle,		Burgh does not begin in the usual style.
the pale pirus saw I never also		
ne wist I nevar where ye muses dwelle,		
Ne of goldyn tagus can I no thyng telle ;	5	
And to wete my lippis I cowde not atteyne		
In Cicero, or Elicon sustres tweyne.	7	

## (2)

The crafte of speche that some tyme formde w[e]s	[was in MS.]	8	He has not the craft of speech of
Of the famous philosophers [m]oste perfite,	n in MS.		
Aristotell, Gorge, and ermogenes,			Aristotle, Gorgias, and Hermogenes,
Nat have I, so I have lerid but a lite ;			
As for my party, thowgh I repent, I may go qwite.		12	
Of tullius, frauncis, & quintilian			Cicero, Petrarch, and
fayne wolde I lere, but I not conceyve can.		14	Quintilian.

## (3)

The noble poete virgile the mantuan,		15	He enumerates the poets beaten by Lydgate from Homer
Omere the greke, and torqwat sovereyne,			
Naso also that sith this worlde firste be-gan			
the marvelist transformyng all best can devyne,			
Terence ye mery and pleasant theatryne,		19	
Poreyus, lucan, marycan, and orace,			
Stace, Juvenall, and the lauriate bocase,		21	to Boccacio.

## (4)

All thes hathe peyne, youre Innate sapience,		22	While Lydgate lives
Ye have gadred flouris in this motli mede,			
to yow is yeven the verray price of excellence,			
thowghe they be go yet the wordis be not dede ;			Poesy is not dead.
thenlumynyd boke where in a man shall rede		26	

PHILOSOPHERS.

c

thes & mo, be in this londe legeble,  
 Ye be the same, ye<sup>1</sup> be the goldyn bible. [1 ye in MS.] 28

(5)

Burgh hopes  
 to see and  
 hear him, O yet I truste to be holde & see 29

this blisful booke with y<sup>e</sup> golden clasppes seven,  
 ther I wyll begyne and lerne myne a. b. c. ;  
 that were my paradyse, that wer my heuen,  
 gretar filicitie can no man neven, 33

so god my sowle save 'di benedicite.'  
 Maister lidgate, what man be ye? 35

(6)

[fol. 6 b.] Now God, my maister, preserve yow longe on lyve, 36

He wishes  
 to be his  
 prentice, that yet I may be your prentice or I dye,  
 then sholde myne herte at ye porte of blise aryve ;  
 ye be the flowre and tresure of poise,  
 the garland of Ive, and laure of victorye. 40

by my trowghte, & I myght ben a emperour,  
 for your konyng I shulde your heres honor. 42

(7)

The poem  
 written at  
 Bylegh  
 Abbey in a  
 cold north  
 wind, Writen at thabbey of bylegh, chebri place, 43

With frosti fingers, and nothyng pliaunt,  
 when from the high hille, I men ye mount Canace,  
 was sent in to briton the stormy persaunt  
 that made me loke as lede, & chaunge semblaunt, 47

And eke ye sturdi wynde of Yperborye,  
 Made me of chere, vnlusti sadde & sory. 49

(8)

The laste moneth that men clepe decembre, 50

When phebus share was driven a boutte y<sup>e</sup> heven,  
 yf we reken a ryght & well remembre,  
 four tymes onys, & aftar ward seven,

December  
 11th, 144—, that is to sey passid ther was days aleven 54

Of the moneth when this vnadvisid lettar  
 writ was, but with your helpe here aftar bettar. 56

l. 10. This Hermogenes is the rhetorician (*see* Quintilian).

l. 17. Torqwat: can this be *Boethius* (*A. M. Torquatus Scriverinus*), or is it a word for *crowned*?

l. 20. Porcius is Cato (distiches), Marycan is Capella.

l. 21. Stace, Statius.

## APPENDIX IV.

SPECIMENS OF ADDIT. MS. 14408, BRIT. MUS.

Stanzas 140-3 and 328-31.

Höwe Aristotylle declarith to kyng Alisaundre of þe stonys.

(140)

Towchyng þe stone of filosofris olde,	974
Of weche thay make most soverayn meneyon,	
But there is oon, as aristotylle tolde,	
Which alle excellith in comperison,	
Stone of stones, most soverayne of renowne ;	978
towchyng þe vertu of this ryche thyng	
thus he wrote to þe most soverayne kyng.	980

(141)

O alisaundre, grettist of dignite,	981
And of þe worlde monarke and regent,	
And of alle nacions hast the sovereynte,	
Eche oon to obeye and be obedient ;	
And to conclude the fyne of oure entent,	985
Alle worldely tresoure breeflie schete in oon,	
is declared in vertue of this stone.	987

(142)

Thow muste fyrste conceyve in substaunce,	988
by a maner vnkouth diviusion,	
Water frome eyre make a disseueraunce,	
And fyre frome eyre by a deperticion ;	
Eche one preseruid from corrupcion,	992
As filosofirs aforne haue specified,	
Which by reason may not be denyed.	994

(143)

Watere frome eyre departed prudentlie,	995
Eyre frome fyre, and fyre from erthe doon,	

the crafte conceyued, deuydyd trewlie,  
 Withouten erreure or decepcion,  
 Put every element in his compleccion, 999  
 As it apertenyth to his parte,  
 As is remembrid *perfitlie* in this arte. 1001

. . . . .

## (328)

It is to be titelyd how prevyd *withoute* obstacle, 2290  
 As oolde filosofris put in remembraunce,  
*pat* in man is founde grete myracle,  
 namyd *pe* lytulle worlde by autores allegaunce ;  
 ffor many vnkouth and dyuerse circumstaunce 2294  
 founde in hym, moste soverayne creature,  
 namyd beste resonable by intelligence in sure. 2296

## (329)

He is hardy as a lyon, dredfulle as *pe* hare, 2297  
 large as *pe* cok, and as a hound couetous,  
 harde as a herte in forest which doth fare ;  
 Buxum as *pe* tyrtylle, as lionesse dispitous,  
 Simple as *pe* lambe, lyke *pe* foxe malicious, 2301  
 Swyfte as the Roo, as bere slowe in taryeng,  
 and lyke *pe* Elefaunt precious in eeh thyng. 2303

## (330)

As *pe* asse vile and contagious, 2304  
 and a lytelle kyng hasty and rebelle ;  
 Chaste as aungelle, as swyne lecherous,  
 Meke as *pe* peacock, and as a boie wode and feel ;  
 Profitable as *pe* bee in his hyve which is selle, 2308  
 ffayre as *pe* horse, as *pe* owle malicious,  
 dombe as *pe* fische, and as a mouse noyous. 2310

## (331)

Note this processe in *pe* audith countable, 2311  
 Of *pe* remembraunce, and knowe redelie  
*pat* in beeste nor thyng vegetable  
 No thyng may be vniuersally,  
 But if it be founde naturally 2315  
 In mannes nature ; wherfor of oon accorde  
 Olde filosofris callidy hym *pe* lytelle worlde. 2317

# LYDGATE AND BURGH'S<sup>1</sup>

## "SECREES OF OLD PHILISOFFRES."

[*Sloane MS. 2464, British Museum.*]

### THE PROLOG OF A DOCTOR RECOMMENDING ARISTOTLE.

#### (1)

<b>G</b> Od Almyghty save / and conferme our kyng	1	[fol. 1 a.]
In al vertu / to his encrees of glorye		God is called
His Rewm and hym / by polityk lyving		upon to en-
With dred and love / to have memorye		due the king
Of his Enmyes / Conquest and victorie;	5	with success
With sceptre and sword / twen bothe to doo Ryght		
Afftir his lawes / to euery maneer wyght.	7	

#### (2)

ffirst in al vertu / to sette his governaunce	8	and regal
The lord to plese / and his lawes to kepe,		virtues.
And his legis / with hertly Obeysaunce		
In pees to kepe hem / wheer they wake or slepe;		
To punysshe tyrauntys / & cherysshe hem that be meke	12	
With two cleer Eyen / of discrecyoun,		
As ye hem ffynde / of disposicyoun.	14	

#### (3)

Them that be goode / cherysshe hem in goodnesse,	15	
And them that be / froward of Corage		
Peyse the ballance / be greet Avysenesse,		
ffor love nor hate / to doon Outrage.		
Set a good mene / twen yong and Old of age.	19	
Excellent prynce / this processe to Compyle		The author
Takith at gre / the Rudnesse of my style.	21	excuses his
		poor style.

<sup>1</sup> Lydgate ends with stanza 213, line 1491, and then Burgh goes on to the end.

## (4)

[fol. 1 b.] The writer acknowledges his imper- fections,	ffirst I that am / humble Servitour Of the kyng / with hool Affeeyoun, Voyde of Elloquence / I haue do my labour	22
but has en- deavoured to obey the king's com- mands,	To sette in Ordre / and execucyoun ffirst my symplesse / vndir Correccioun, With ryght hool herte / in al my best entent ffor tacomplysshe / your comaundement.	26 28

## (5)

The title of the book	Unto purpoos / my labour shewys, I haue be besy / with greet dilligence To fynde the book / of al good thewys, The which is holly / entytled in sentence ffor prudent prynces / moost digne of Reuerence, Callyd Secrees / of Old philisoffres Of more valew / than is gold in Coffres.	29 33 35
--------------------------	---	----------------

## (6)

compiled by Aristotle	The which book / is notable of ffame Whylom compyled / by Arystotilees, Which in sapience / of Secretees hath the name Conveyed a mene / atwen werre and pees, Ech thyng provyded / by vertuous encrees, Set in Ordre / the tytles be wrytyng To his disciple / of macedoyne kyng /	36 40 42
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## (7)

[fol. 2 a.] for Alex- ander,  heir of Philip of Macedon.	Callyd Alysaundre / the myghty Emperour Born by discent / Iustly to Succede, With tweyne Crownys / as trewe Enherytour Afftir his ffadir / to Regne in perece and mede, Callyd philippus / pleynty as I Rede, Thorugh al grece / namyd lord and Sire, And by Conquest / hold the hool Empyre.	43 47 49
---	---	----------------

## (8)

This Alysaundre / the Crowne whan he took, Knyghtly dispoosyd / of herte and of Corage. In whoos worshepe / compyled was this book By Arystotyl / whanne he was falle in Age, Had set asyde / by vertu al Outrage,	50 54
--	----------



Inpotent to / Ryden and to travaylle ;  
ffor febylnesse / to counsayl in bataylle. 56

(9)

With Alisaundre / preferryd in his dayes, 57 The praises  
Was noon so greet / in his Oppynyoun, of Aristotle,  
He was so trewe / founde at al assayes,  
prudent and wys / and of discrecyoun, his prudence,  
And moost withal / of Reputacyoun : 61  
Grettest clerk / in Grece thoo present,  
And moost Sotyl / of Entendement. 63

(10)

And with al this / his Occupacyoun 64 [fol. 2 b.]  
Was fully set / with entieer dilligence  
And spiritual studye / of Contemplacyoun. his studies,  
Meknesse his guyde / with moderat Reuerence,  
Moost charytable / al slouth and necligence 68 his charity,  
folk in myscheef / and drery to counforte ;  
What euere he sauhe / the best to Repoorte. 70

(11)

And Specially / Set was his Resoun 71  
On trouthe / On feithe / and on Rightwysnesse his truth,  
Nat double of tounge / hatyd adulacyoun,  
ffals Repoort / detraceyoun, ydelnesse,  
fforgyd talys / with oute sekirnesse, 75  
And moore in vertu / hym to magneffye,  
With a spirit / endewyd of propheeye. 77 a prophet  
moreover.

(12)

Had in his tyme / prerogatyves two 78  
ffor his singuleer / vertuous excellence,  
Callyd philisoffre / and prophete also ;  
Thorough al Grece / had moost in Reuerence,  
And for his gracious / Celestial influence 82  
Bookys Recoorde / an Aungel was down sent,  
ffro god above / brought hym this present / 84 Angelic  
visits,

(13)

That he shulde / the book Reherse kan, 85 [fol. 3 a.]  
ffor his merytes / and vertuous dignite  
Be callyd an Aungel / Rathere than a man

ffor many myracles / of Antiquite,  
 Vnkouth and straunge / and merveyllous to se, 89  
 Which surmounte / by Recoord of scrypture,  
 Both witt of man / and werkys of nature. 91

## (14)

It is also / of hym maad mencyoun, 92  
 As this stoory / pleylnly doth expresse  
 ffor his vertuous / dysposicyoun  
 Groundid on god / Celestial of swetnesse,  
 In whoos memorye / wryters bere witnesse 96  
 He was Ravysshed / Contemplatyff of desir  
 Vp to the hevene / lyk a dowe of ffyr. 98

taken up to  
 heaven.

## (15)

Dewyd in vertu / be inspyracyoun 99  
 Abovyn alle othir / to his goostly awayl,  
 That Alysandre / vnto subieccioun,  
 brought al kyngdammys / by his wys counsayl ;  
 And Cronyclers / in ther Rehersayl, 103  
 Al hool the world / put in Remembrance,  
 And enclyned / to his Obeyssaunce. 105

Alexander  
 conquered  
 the world by  
 the aid of  
 Aristotle's  
 advice.

## (16)

[fol. 3 b.] To his poweer / and Regalye 106  
 He was Callyd kyng / and monarke of al,  
 And by his swerd / and famous Chevalrye,  
 By Aristotilees witt / in especial  
 Took in his hand / of goold the Round bal 110  
 To Occuypen / through his hih Renoun  
 vij. Clymatys / and Septemtryoun. 112

## (17)

No grucehyng was / nouthir in word ne dede 113  
 Ageyn his Conquest / he was so soore drad.  
 Al Arabye / Greece / Perce and Mede  
 Ech thyng Obeyed / what so euere he bad,  
 Alle his Empryses / demenyd wern and lad 117  
 By thavys / breffly in sentence,  
 Of Arystotiles / witt and providence. 119

His unquestioned power  
 over Arabia,  
 Greece,  
 Persia,  
 and Media.

## (18)

Ageyn his purpoos / there was noon Obstacle, 120  
 fladir and prynee / of philosophye

Vndir nature wrought / many greet myracle	
Wroot Epistelys / of prudent policye,	
To Alysandre / And to his Regalye,	124
By cleer exanple / be which he myght knowe	
To governe him / both to hihe and lowe.	126

(19)

Whan the kyng / his pistel has seyn,	127	[fol. 4 a.]
And al the fourme / Conceyved in sentence,		
To Arystotiles / he wrot thus ageyn		to which Alexander replied.
Of gentillesse / with greet Reuerence,		
That he wolde / doon his dilligence,	131	
Conceyue his menyng / and holly the matere		
Of his Epistel / which that sewith here.	133	

here is the fourme of the Epistil that kyng Alysandre sent  
to his maister Aristotiles.<sup>1</sup>

(20)

<b>R</b> euere[n]t ffadir / doctour of discyplyne	134
moost notable / and digne of Reuerence,	
Phebus the sonne / moor clerly doth nat shyne,	
As the Repoort / of your expert prudence	
Afor[n] provides / of Royal Confidence.	138
In fewe teermys / I purpoose to Reherse	
Thing toold to me / towchyng the lond of perce.	140

Alexander  
describes  
Persia.

(21)

ffirst how that lond / and that Region,	141	It excels in philosophy,
Alle othir Reemys / in philosophye		
It doth excelle / and of hih Resoun		
Is moost inventoryff / expert in ech partye.		
Ther noblesse / for to magneffye	145	
fferthest procede / by cleer entendement		
ffor tacomplysshe / the ffyn of ther entent.	147	

(22)

Tencrese ther lordshippes / and have the souereynte	148	[fol. 4 b.]
Ovir alle Citees / and straunge Regions,		especially in the arts of government.
And by ther marcial / magnanymyte		
To sprede a brood / ther domynacyouns.		
Wher vpon / lyk our entencyouns	152	

<sup>1</sup> In margin of MS.

Alexander  
asks advice  
as to how to  
conquer  
Persia,

ffirst on this peple / I Cast me to be gynne  
By your Avys / this perciens for to wynne. 154

(23)

And here vpon / to make no dellayes, 155

Mawgre ther myght / and ther Rebellioun,

and gives his  
own plan.

ffirst with my knyghthood / I wyl make Assayes

To haue al perce / in subieccyoun,

Abydyng Oonly / for short Conclusioun 159

With your lettrys / for my Inpartye

On this matere / pleynly to signeifie. 161

### Thanswere of Aristotilees /

(24)

Aristotle  
compares the  
matter to the  
problems of  
Alchemy;

**S**One Alisaundre / this matere to me is straunge, 162

And includith / A maner of dyspayr.

Peyse in thy Silff / yif it be lyght to Chaunge

ffirst from the Erthe / the Watir and the Ayr,

And parte the Ellementys / in ther sperys fayr. 166

Whan this is doon / ferthermore in dede

Geyn Percyens / in thy Conquest procede. 168

(25)

[fol. 5 a.] ffirst thy purpoos / peyse it in ballaunce, 169

Bothe in perce / and Septemtryoun :

Counte of ther Citees / the famous gouernaunce,

he advises  
forethought,

And haue ther with / Consyderacyoun

Be a forsyght / and Cleer inspeccyoun. 173

My counsayl is / towchyng the lond of perce,

ffroom thy purpoos / I Counsayl that thou Seece. 175

(26)

Be gynne no thyng / with oute greet Avys, 176

A ground of trouthe / first that it be possyble,

and never to  
attempt an  
emprise  
unlikely to  
succeed;

And I Counsayl / yif that thou be wys

floreyn Empryses / which that be terryble,

Attempte hem nat / but yif it be Credyble 180

lykly on nature / by dysposicyoun

ffully taccomplysshe / thyn entencyoun. 182

(27)

ffirst set a preef / in thy prudent avys 183

In Esy wyso / by Attemperaunce,

And by thy Counsayl / of philisoffres wys, To brynge hem Esyly / to good governaunce, Of Oon Accord / with oute varyaunce, Vndir the wynges / of thy Royal bounte, Them to Cherysshe / in thy benignyte.	187	he advises reliance on good govern- ment,
(28)		
Yiff thou thus doo / by vertuous Repeyr, God shal encrease / of gracious influence, And of full trust / I-brought out of dyspeyr That fynally / thy Royal excellence Shal first plese god / in verray existence, And thy sogettys / of hool herte and entent Shall hool Obeye / to thy Comaundement.	190  194 196	[fol. 5 b.]  and promises God's bless- ing.
(29)		
For entier love / first groundid vpon the Affeyoun Rootyd / on Royal confidence, Voyde of al Chaung / and mutabilite, Peysybly / in thy magnificence; As monarke / prevyd in existence, lyk thy desirs / thyn herte for to queme mong percyens / to were a dyademe.	197  201 203	A kingdom founded on love is last- ing.
(30)		
Thus by wryting / as made is meneyoun, Of Arystotyl / he gat al perce lond With al the lordshippes / and euery Royal toun And large Citees / maad soget to his hond. Thus first of perce / as ye shal vndirstond, Though he be birthe / with othir londys manye Afftir his ffadir / was kyng of macedonye.	204  208 210	By following Aristotle's advice Alex- ander gained Persia.
<b>This Rubryssh rehersith name of the philisoffre Callid philip, born in parys, which was translator of this book.</b>		
(31)		
<b>T</b> His philisoffre / famous and notable In al his dedys / prudent & ryght-wys, Callyd phelip / avysee and trefable, In the Citee / brought forth of parys, And above alle / moost excellent of prys, Hadde in O thyng / souereyn avauzntage, His tounge ffyled / expert in al language.	211  215 217	[fol. 6 a.]  Philip of Paris,  skilled in languages,

## (32)

and in Rhetoric;	In Rethoryk / he hadde experyence	218
	Of euery strange / vnkouth nacyoun,	
	Thorugh his sugryd / Enspyred Elloquence,	
	Kowde of ther toung / make a translacyoun.	
	Termys Appropryd / be interpretacyoun	222
	They were so set / by dilligent labour	
	Of Tullius gardyn / he bar away the ffLOUR.	224

## (33)

his diligence in seeking out mys- teries.	ffirst of hym sylff / he breffly doth expresse,	225
	His labour was / and his dilligence	
	Al his lyve / with wakir besynesne	
	Of Custummable / naturel providence,	
	Be disposicyoun / to have intelligence	229
	Of Secre thynges / whan I was in dowte,	
	The hyd mysteryes / for to seke hem owte	231

## (34)

[fol. 6 b.] Here begins the prolog of Johannes.	In this matere / was set al myn Entent	232
	And myn Inward / hertly attendaunce	
	Ther-of to have / Cleer entendement,	
	And of scriptures / Iust Reconysaunce.	
	To have with them / confederat Allyaunce	236
	I sparyd noon / What fortune did falle	
	Philisoffres to seke / hem Oon and alle.	238

## (35)

He visits Arabia and India in search of wisdom.	So desirous I was / of herte and mynde,	239
	With al my wittys / to serchyn and visite	
	In Arrabia / and the ferther ynde	
	Philisoffres that cowde / hem sylff best quite,	
	And Rethoryciens / to compyle and endyte	243
	Vnkouth mysteryes / I was glad hem to se	
	By ther suppoort / to lerne Some secree.	245

## (36)

I was so brent / in Cupydes ffyr	246
To knowe first / whanne I had gonne,	
With hevenly fervence / Celestial of desir	
To taste the licour / of Cytheroes tonne,	
And knowe the cleernesse / of the bryght sonne,	250



Which in merydyen / moost Amerously doth shyne  
Breest of philisoffres / be grace tenlvmyne. 252

(37)

Whanne I had serchyd / hihe and lowe 253 [fol. 7 a.]

In Sundry stodyes / and many greet lybrarye  
Of this sonne / the bryghtnesse for to knowe,  
I was wery / theron for to tarye,  
Tyl at the laste / I fond a solytarye 257

After much  
fruitless  
search he  
meets a  
hermit,

Syttyng alloone / with lokkys hore and gray,  
Which toward phebus / taught me the ryght way. 259 who instructs him

(38)

The which sonne / of bryghtnesse perlees, 260

Compyled afor / by an expert philisoffre,

Callyd in his tyme / Exculapides,

To whom I gan / my seruise for to Offre,  
ffor gold nor Silvir / hadde I noon to proffre. 264

from the  
book of  
Æsculapius

He hold hym first / be megre of Abstinence,  
Whoom I besought / with devout Reuerence, 266

(39)

That he wolde / goodly me Enspyre 267

In this matere / which I haue be-gonne

Toward the weye / which I moost desire,

The goldene path / direct unto the sonne,

Wheer philisoffres / as they Reherse konne, 271

Took ther laude / which that lastith euere

In parfight Clernesse / and may Eclypse neuere. 273

(40)

Perseveraunt / in hoope whan I stood, 274 [fol. 7 b.]

Of my Request / with feithful attendaunce,

This solitarye / whan he vndirstood

Al that I mente / with euery Circumstaunce,

I fond in hym / no strange varyaunce 278 with perfect clearness.

To myn entent / breffly to comprehende,

In goodly wyse / he lyst to condiscende. 280

(41)

ffro poynt to poynt / taccomplysshe my desirs, 281

Stood in greet hoope / it shulde me prevaylle

fforthryd in the weye / wheer phebus moost cleer is,

	Voyde of dispeyr / be-Cause my travaylle Was expleyted / that no thyng did faylle.	285
	Cleer was the sonne / Watir, Erthe, and Eyer, With which graunt / moost glad in my Repayer.	287
	(42)	
	Gretly Reioysshed / both of cheer and fface, And Renewyd / with a glad Corage,	288
So he re- turned, thanking God, to trans- late this book	Retournyd ageyn / to myn owne place, Gaf thank to god / to my greet avauntage, That he me gaff / so fortunat passage	292
	In short tyme / and in so short a date This seyd book / at leyser to translate	294
	(43)	
[fol. 8 a.]	With greet studye / tacomplysshe the byddyng, And to procede / in the translacyoun Of this book / moost notable in wryting Of Royal materis / souereyn of Renoun, Which as monarcha / of euery Regioun,	295    299
	Gaff me this Charge / knelyng on my kne It to translate / fro greek in to Chalde.	301
from Greek into Chaldee and Arabic.	here the Translator resortith ageyn to set in a prologe, on this wyse. <sup>1</sup>	
	(44)	
	I gan Remembre / and muse in my Resozn, A Sodeyn conseept / fyl in my ffantasye, And made a stynt / in my translacyoun	302
Lydgate here describes	A twix two / stood in Iupartye To what party / my penne I shulde applye.	306
	Thus in a dowte / kowde nat my Sylff counforte Till I a brayde / in purpoos to Resorte	308
	(45)	
the person by whom the Latin translation was made,	To hym that drough / this processe moost devyne, Callyd in his tyme / in philoosophye Sonne, merour / and launpe tenlvmyme This translacyoun / of Royal polieye Out of Greek / and tounges of Arrabye In to latyn / a Celestial werk At Request / of this notable Clerk.	309    313  315

<sup>1</sup> In margin of MS.

## (46)

Which in thoo dayes / was of greet dignite,	316	[fol. 8 b.]
Bysshop Sacryd / in the Citee Covalence,		for Guy, bishop of Valence,
Metropolitan / of moost Auctoryte,		
By whoos Consayl / and in whoos Reuerence		
A philisoffre / expert in ech science,	320	
Callyd liberales / that been in nounbre sevene,		
Namyd phillipus / myn Auctour doth hym nevene.	322	

## (47)

Which took vpon hym / this vertuous labour	323	Philip of Paris,
Vndir the wynges / of humble Obedyence,		
That he of grace / wolde doon hym this ffavour,		
This hooly Guydo / ffamous in ech science,		
In whoos wurschepe / and in whoos Reuerence	327	whose epistle dedicatory to the Latin version
By whoos byddyng / as he vndirtook,		
Wroot to hym thus / the prologe of this book.	329	begins here.

## (48)

Vndir your benigne / gracious suppoort,	330	
Twen hoope and dreded / Astonyd in my Symplesse,		
ffor my moost vertuous / and Singuleer counfort,		
With an exordye / growndid on meknesse,		
With quakyng penne / my conceyt to expresse,	334	
ffor lak of Rhethoryk / feerful to vnffoolde		
To your noblesse / to wryten as I wolde.	336	

## (49)

I have no Colour / but Oonly Chalk and sable,	337	[fol. 9 a.]
To peynte or portreye / lyst that I shulde Erre		The bishop's fame,
Your hih Renoun / which is in-comperable ;		
Your hoolynesse / it spredith out so ferre,		
lych as the moone / passith a smal sterre :	341	
So your vertues / Reche vp to the hevene,		
To Arthurus / And the sterrys sevene.	343	

## (50)

And as phebus / with his bryght beemys,	344	
The goldene wayn / thorough the world doth lede,		
ffrom Est tyl West / with his celestial streemys		
In merydien / fervent as the glede,		
Bove moone and sterrys / in cleernesse <sup>1</sup> doth excede ; <sup>1</sup>	348	

<sup>1-1</sup> not in MS.

And semblaby / al men seyn the same,  
 virtues, The vertues sprede / of your good name. 350

## (51)

In sondry konnynges / I Can Remembre noon, 351  
 And I shulde / Reherse hem Ceryously,  
 knowledge. But ye haue parcel / of hem euerychoon,  
 And shokkyd hem vp / in Ordre by and by ;  
 And lyk myn Auctour / I dar seyn trewly, 355  
 And Repoorte / as it Comyth to mynde  
 In my translacyoun / to seyn ryght as I ffynde. 357

## (52)

[fol. 9 b.] first with Noe / ye have expert prudence, 358  
 With Abraham / feith, trouthe, and Equite ;  
 He is compared to Noah, Abraham, Isaac, Jacob, Joshua,  
 With Isaak / prevyd confydenge,  
 And with Iacob / longanymyte ;  
 Stabylnesse / with hardy Iosue, 362  
 Tretable abydyng / Reknyd in substaunce ;  
 Moses, With duk Moyses / long perseueraunce. 364

## (53)

Elijah, With helye / parflight devocyoun, 365  
 David, Of Dauid / the grete benygnyte,  
 Elisha, Of Elyseus / expert perfeccyoun,  
 Solomon, Witt of Salamon / with Danyel Chastite ;  
 Daniel, Suffrance of Iob / in his Infirmyte, 369  
 Job, Plente of language / with hooly Isaye,  
 Isaiiah, And lamentaciouns / expert in Ieremye. 371  
 Jeremiah,

## (54)

And as your fflame / beryth Cleer witnesse, 372  
 Ye haue also / with polityk prudence  
 Cicero and In worldly thynges / greet avysenesse,  
 Circumspect / and vertuous dilligence,  
 And with Tullius / sugryd Elloquence : 376  
 The Repoort goth Est / West, North, and South,  
 Homer. Callyd Omerus / with the hony mouth. 378

## (55)

[fol. 10 a.] With alle these vertues / plenteuous in lecture, 379  
 His episcopal virtues, Saddest exaunple / prevyd in sobirnesse,  
 Day and nyght / moost wakir in scripture,

Bryght as the sonne / day sterre of hoolynesse ;  
 In moral vertues / Al vices to Represse, 383  
 Callyd Aurora / of spiritual doctryne,  
 Namely in mateerys / hevenly and divyne. 385

(56)

Ye wer of lyff / Egal with hooly Seyntes, 386 and holy life.  
 In parficht prayer / and Contemplacyoun,  
 fful Offte wepte / and made your compleyntes  
 ffor Synfful wrecchys / in desolacioun,  
 Disconsolat / in trybulacyoun, 390  
 That fro grace / and al vertu exyled,  
 Ye wern ay besy / tyl they were Reconcyled. 392

(57)

By your dilligence / notable instruccyoun, 393  
 ffro vicious lyff / ther corages to declyne,  
 And Race away / al fals Occasyoun  
 Which ageyn vertu / shulde brynge hem to Rwyne,  
 ffor gracious phebus / that doth alwey slyne 397  
 To forthre yow / in spiritual avayl,  
 Was Alwey present / to been of your Counsayl. 399

How he im-  
proved the  
wicked.

(58)

In liberal science / that be sevene in nounbre, 400 [fol. 10 b.]  
 Your studye ay stood / and your dilligence  
 bryght as Apollo / with oute shadwe or Owmbre,  
 ffor your cleer shynyng / was soth in existence,  
 Voyde of al pallyd / or Contirfeet Apparence, 404  
 Outward in Cheer / of pryde was no signe,  
 And in your poort / to alle folk moost benygne. 406

and humility  
withal.

(59)

And for ye wer / moost famous in science, 407  
 Conveyed by grace / and with humylite,  
 Wheer euere ye wern / Abydyng in presence,  
 Men seyde ther was / An Vnyuersite  
 To yow entytled / of Antiquite, 411  
 As it was / Repoortyd in substaunce,  
 To yow appropryd / be goddys Ordynaunce, 413

To know him  
was a liberal  
education.

(60)

With Addicioun / of the hevenly influence. 414  
 ffor in your tyme / was no Creature

That was expert / nor preferryd in sentence,  
 To be comparyd / nor of lecture  
 To your noblesse / and favour of nature 418  
 Was nat set bak / but lykly to contvne,  
 be god and grace / and favour of ffortune, 420

## (61)

[fol. 11 a.] So to perseuere / and lastyn a long date, 421  
 Prayers for      God lyst your yeerys / for to multiplie  
 his long life.      Grace from abovyn / and your dispoosyd fate  
 At the sevene / wellys of philosophye,  
 With Crystallyn sprynges / Ran to ech partye, 425  
 That the swetnesse / of the soote streemys  
 Ther lycour shadde / in to alle Reemys. 427

## (62)

I lakke language / breffly for to telle 428  
 The bawme vpelosyd / in your tresourye,  
 He had      Which that ye drank / at Elyconys welle,  
 studied Lu-      With lucan, Omer / foundours of poetrye,  
 can, Homer,      And virgile / which had the Regalye, 432  
 and Virgil;      Callyd in his tyme / the singuleer Crownyd man,  
 Above al othir / Poete mantvan. 434

## (63)

Ye bar the keye / of the Secre Coffre, 435  
 Callyd Registrer / of ther tresoury,  
 he was a      With two prerogatives / first a philisoffre,  
 philosopher      And moost expert / your tyme in poetrye,  
 and a poet.      And yif I shal / breffly Speceffye 439  
 Your hihe merytes / and your magnificence  
 by Iugement yove / direct to your Clemence. 441

## (64)

[fol. 11 b.] This book in Greece / was brought to your sight 442  
 This book      In Antioche / your noblesse to deleyte,  
 had been      As a Charbouzele / ageyn dirknesse of nyght;  
 given him in      O Rychest Rubye / Or clerest margaryte  
 Antiochi,      Of philisoffres / and pleynly for to wryte, 446  
 Sent of Assent / in their Oppynyoun  
 That ye therof / shulde have inspeccyoun. 448



(65)

Off entent / it shulde be translatyd	449	and was translated from Arabic into Latin by his orders, since Latin was generally known.
ffrom Arabyk / to moor pleyn language,		
ffor latyn is moore pleyn / and moore dylatyde		
In al nacyouns / to Oold and yong of Age ;		
And for I wolde / of herte and hool Corage	453	
Obeie your byddyng / of humble Affeeyoun		
I took vpon me / this Translacyoun.	455	

(66)

To Condiscende / in al my best entent	456	
In this matere / my labour for to shewe,		
ffirst taccomplyshhe / your Comaundement		
Yit wer me loth / Ovir myn hed to hewe,		
But for ther been / of Copyes but a fewe	460	Very few copies of the book exist;
Of this book / Reknyd in sentence,		
To doo yow plesauce / and also Reuerence.	462	

(67)

I took vpon me / your disciple and Clerk,	463	[fol. 12 a.] but the translator on his orders will do his best :
As I Cowde / vndir Correccioun,		
To procede and gynne / vpon this werk,		
Out of Arabyk / with hool affeeyoun,		
Into latyn / make this Translacyoun,	467	
Oonly tagreen / with al humylite,		
To your moost famous / magnanymyte.	469	

(68)

Nat woord by woord / Cause of varyaunce,	470	not a literal translation, since the languages are so different.
In this tonges / ther is greet difference ;		
But lyk my Symple / vnexpert suffysaunce,		
ffolwyn myn Auctour / in menyng and sentence,		
Ryght of hool herte / and entieer dilligence,	474	
As Arystotiles / Rehersyth by wrytyng		
In his Epistil / to Alisaundre kyng.	476	

here folowith the secund pistil that kyng Alysaundre  
sent to his maistir Aristotiles.<sup>1</sup>

(69)

<b>W</b> Han Alisaundre / as is Rehersyd heer,	477	
this philisoffre / for vertues many-foold,		

<sup>1</sup> In margin of MS.

	Sent unto hym / a secre massageer,	
	With-oute Exskus / to come to his houshoold ;	
Aristotle unable by reason of age to go to Alex- ander.	But he ageyn / for he was feble and Oold,	481
	And inpotent / on the tothir syde,	
	And vnweldy / for to goon or Ryde.	483
	(70)	
[fol. 12 b.]	But cheef cause / why Alisaundre sente	484
	A purpoos take / and a fantasye	
	To declare pleyonly / what he mente ;	
Alexander, very desirous of knowing Aristotle's secrets ;	He wyst in soth / that in philosophye,	
	With othir secretys / of Astronome,	488
	He was expert / and moost cowde vndirstonde,	
	This was in cheef Cause / of the kynges sonde.	490
	(71)	
which were— Astrology,	Poweer of planetys / And mevyng of al sterrys,	491
	And of euery / hevenly intelligence,	
	Disposicioun / of pees and ek of werrys,	
	And of ech othir / straunge hyd science	
Magic,	As the sevene goddys / by ther Influence,	495
	Dispoose the Ordre / of Incantaciouns,	
Alchemy,	Or of Sevene metallys / the transmutaciouns,	497
	(72)	
Calculations, and Geom- ancy ;	With othir Crafftys / which that be secre,	498
	Calculacioun / and Geomancye,	
the arts of Circe and Medea ; Physiog- nomy, Pyro- mancy, and Geometry.	Difformacyouns / of Circes and meede,	
	lokyng of ffacys / and piromancye,	
	On lond and watir / Crafft of Geometrye,	502
	Heyhte and depnesse / with al experience,	
	Therefore the kyng / desyryd his presence.	504
	(73)	
[fol. 13 a.]	But for al thys / with Inne hym Sylff a thyng,	505
Aristotle kept back some secrets :	Ther was a Secre / he kept nat do discloose,	
	Nor to puplysshe / Opyonly to the kyng,	
	Takyng example / by two thynges in a Roose ;	
	ffirst how the floure / greet swetnesse doth dispoose,	509
	Yit in the thorn / men fynde greet sharpnesse ;	
	And thus in konnyng / ther may been a lyknesse.	511

(74)

In herbe & ffleur / in wryting woord and stoon,  
 Ech hath his vertu / of god and of nature,  
 But the knowyng / is hyd fro many Oon,  
 And nat declaryd / to euery Creature ;  
 Wherefore he Cast / twen Resoun and mesure  
 To shape a weye / bothe the kyng to plesse,  
 Somwhat to vncloose / and sette his herte at Ese.

512 he wished to  
 keep secrets  
 from the  
 people,

516

and yet to  
 please the  
 king.

518

(75)

Ther is of ryght / a greet difference  
 Twen a prynces / Royal dignite  
 And atwen Comouns / Rude intelligence,  
 To whom nat longith / to medle in no degre  
 Of konnynges / that shulde be kept secre ;  
 ffor to a kynges / famous magnificence,  
 And to Clerkys / which haue experience,

519

The common  
 people should  
 not try to  
 learn things

523

which belong  
 only to kings  
 and clerks.

525

(76)

It cordith wel / to serche Out scrypture,  
 Misteryes hyd / of fowlys, beeste, and tree,  
 And of Aungellys / moost sotyl of nature,  
 Of mynerall / and fysshes in the see,  
 And of stoonys / Specially of three—  
 Oon myneral / Anothir vegetatyff,  
 Partyd on foure / to lengthe a mannys lyff.

526 [fol. 13 b.]

Lydgate here  
 tells of the  
 mysteries of  
 nature.

530

The three  
 stones—  
 Mineral,  
 Vegetative,

532

(77)

Of which I Radde / among othir stoonys  
 Ther was Oon / was Callyd Anymal,  
 ffoure Ellementys / wrought Out for the noonys—  
 Erthe, Watir, and Eyr / And in Especial  
 Ioyned with ffyr / proporeyoun maad Egal ;  
 And I dar seyn / breffly, and nat tarye,  
 Is noon such stoon / ffound in the lapydarye.

533

and Animal ;

the last made  
 from the 4  
 elements in  
 equal propor-  
 tions.

537

539

(78)

I Rad Oonys / in a philisoffre,  
 Ageyn ech Syknesse / of valew doth moost Cure ;  
 Al the tresour / and gold in Cresus coffre,  
 Nor al the stoonys / that growe be nature,  
 Wrought by Crafft / or forgid by picture,  
 PHILOSOPHERS.

540 It will cure  
 sickness of  
 all kinds.

544

lapis et non lapis / stoon of grettest fame,  
Aristotiles / gaf it the same name. 546

(79)

[fol. 14 a.] And for I haue / but litel Rad or seyn, 547  
The transla- To wryte or medle / of so hih materys,  
tor's inca- ffor *presumpeyoun* / somme wolde haue disdeyn  
pacity  
To be so boold / or Clymbe in my disirys,  
To scale the laddere / above the nyne sperys, 551  
Or medle of Rubyes / that yeve so cleer a lyght  
On hooly shrynes / in the dirk nyght. 553

(80)

for dealing I was nevir / noon expert Ioweler, 554  
with the In such materys / to putte my Sylff in prees  
subject.  
With philisoffres / myn Eyen wer nat Cleer,  
Nouthir with plato / nor with Socratees,  
Aristotle Except the Prynce / Aristotilees, 558  
taught Alex- Of philisoffres / to Alisaundre kyng  
ander,  
Wrot of this stoon / the merveylle in<sup>1</sup> werkyng, 560

(81)

as in a para- In prevy wyse / lych to his Ententys, 561  
ble, Secretys hyd / Cloos in philosophie ;  
how to sepa- ffirst departyng / of the foure Ellementys,  
rate each of And afftirward / as he doth speceffye  
the 4 ele- Euerych of hem / for to Recteffye ; 565  
ments, And afftir this / lyk his Oppynyoun,  
how to purify them, and how to combine them  
again. Off this foure / make a Coniunceyoun. 567

(82)

[fol. 14 b.] And<sup>2</sup> In such wyse / performe vp this stoon, 568  
Seen in the Ioynyng / ther be noon Outrage ;  
But the fals Erryng / hath fonnyd many Oon,  
And brought hem afftir / in ful greet Rerage,  
By expensys / and Outragious Costage ; 572  
ffor lak of brayn / they wern maad so wood  
What ex- Thyng to be-gynne / which they nat vndirstood. 574  
penses are incurred by the ignorant in their search for the stone ;

(83)

ffor he that lyst / put in experience, 575  
fforboode Secrees / I holde hym but a fool,  
lyk hym that temptith / of wyful neeligence,

<sup>1</sup> 'in al' MS.<sup>2</sup> Not in MS.

To stonde vp ryght / On a thre foot stool,	
Or sparyth a stewe / and fyssheth a bareyn pool :	579
When al is doon / he get noon othir grace,	and what
Men wyl scorene hym / and mokke his foltyssh fface.	581 obtain.
(84)	
It is no Crafft / poore men tassaye,	582
It Causith Coffres / and Chestys to be bare,	How poor
Marryth wyttes / and braynes doth Affraye ;	men fare.
Yit be wryting / this book doth declare,	
And be Resouns / lyst nat for to spare,	586
With goldeyn Resouns / in taast moost lykerous,	
Thyng per ignotum / prevyd per ignocius.	588
(85)	
Title of this book / labor philosophorum,	589 [fol. 15 a.]
Namyd also / de Regimine principum,	
Of philisoffres / secreta secretorum,	
Tresour compyled / omnium virtutum,	
Rewle directorye / set up in a somme, <sup>1</sup>	593
As Complexiouns / in helthe and syknesse,	
Dispose them sylff / to mornyng or to gladnesse.	595
(86)	
The which book / direct to the kyng	596
Alisaundre / bothe in werre and pees,	
lyk his Request / and Royal Comaundyng,	
fful A-Complysshed / by Aristotiles,	
ffeble for Age / and inpotent douteles,	600
Hool of Corage / and trewe in his entent,	
Tobeye his byddyng / this book he to hym sent.	602

To telle of hym the Genealogie which translated this book.

(87)

<b>H</b> E that first / this labour vndirttook,	603
Was Callyd Iohn / And of nacyoun	Johannes
A spaynol born / which began this book,	
Of euery tounge / And euery Region ;	
he was expert / as maad is mencioun,	607
To speke ther language / myn Auctour tellith thus,	
And Callyd sone / of Oon patricius.	609 son of Pa-

<sup>1</sup> MS. 'sonne.'

## (88)

[fol. 15 b.] who came to the Oracle of the Sun, built by Escula- pius,	Trewē expert / and dilligent to konne, mong philisoffres / put ay hym Sylff in prees, Cam to Oraculum / Callyd of the sonne, A place bylt / by Esculapides, Wheer tabyde / his Restyng place he chees, Thoughte he wolde / for a sesoun tarye, Cause that he fond / A persone solitarye.	610      614  616
---	--	---

## (89)

and after much en- treaty was taught,	Dempte he was brought / thedir by myracle, In lowly wyse / besought hym On his kne To vouchesauf / to shewe in that Oracle hyd merveylles / which ther wer kept Sece ; And of Affeccoun / and gracious pite, I ffound hym goodly / and benigne of Cheer, My Requestys / at leyser for to heer.	617      621  623
--	--	---

## (90)

and given this book of Secrets,	And whanne I hadde / with oute more Obstacle, Seyn ther thynges / with Secrees delitable, That wer divyne / and Cloos in that Oracle, It was a paradys / verray incomparable : And for this philisoffre / was so mercyable Towardys me / and shewyd no dysdeyn, Thankyng my maister / Retournyng hoom ageyn.	624     628  630
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## (91)

[fol. 16 a.] which he translated from Greek through Syriac into Arabic.	Afftir this labour / I gan dispoose me To procede / on this translacyoun, Out of greek tounge / and language Chalde, To Arabyk afor / of hool entencyoun, That I myght / for short conclusyoun, lyk my desir / tacomplysshe and confoorme, This pistil to wryte / vndir this same foorme.	631     635  637
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**Here is the Epistil of the translator.**

## (92)

<b>I</b> N the name of Arystotiles Wel avysed / A processe to provide ; In his exskus / he was nat Rekkelees,	638
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- But Inpotent / for to goon or Ryde,  
 And Alleggyng / on the tothir syde, 642  
 The kynges lettres / he wel vndirstood,  
 Which for to Obeye / herte and wyl wer good. 644  
 (93)
- Yif inpotence / of his vnweldy age, 645  
 In his desirs / put hym nat abak,  
 To goon or Ryde / to lettyn his passage,  
 Hool in his wyl / ther was nevir lak,  
 Though his heer / was tournyd whyte fro blak ; 649  
 Besought hym lowly / of his Royal grace,  
 To take a leysur / competent and space, 651  
 (94)
- In his exskus / this pistil to vncloose ; 652 [fol. 16 b.]  
 And first Advertise / in Especial,  
 Witt and Corage / and hym Silff dispoose,  
 To leue al manerys / that be bestial,  
 Vertues to folwe / that been Inperyal ; 656  
 This to seyne / first prudently discerne,  
 Twen vice and vertu / his peple to governe. 658  
 (95)
- Off his pistil / a breef Subcrypeyoun, 659  
 Set lowly vndir / to god lefft vp his cheer,  
 And of hool herte / makynge this Orysoun  
 ffor Alysandre / And this was his preyeer :  
 " God that sit hihest / Above the sterrys cleer, 663  
 Grant first our kyng / tavoyde from hym slouth,  
 A fals stepmodir / And thanne begynne at trouthe." 665  
 (96)
- And of thy Counsayl / make hire cheef pryncesse, 666  
 That she may provide / And takyn hede  
 With outyn handys / by greet avysenesse,  
 Outhir for favour / or for Old hatrede,  
 Chace flatererys / and hem that take mede, 670  
 And such tounges / of Custom that be double,  
 And namely them / that Can sowe trouble. 672  
 (97)
- Whysperynge tounges / of taast moost serpentyn, 673 [fol. 17 a.]  
 Silvir scalyd / whoos mouth is ful of blood,

Aristotle, unable to come to the king, sends him a letter of advice,

excusing himself,

and teaching the arts of kingcraft.

His prayer on Alexander's behalf against sloth,

for truth,

against flatterers and double tongues;

Aristotle  
likens  
flatterers to  
serpents

Smothe afore folk / to fawnyn and to shyne,  
And shewe two facys / in Oon hood ;  
Ther sugre is soote / ther galle doth no good, 677  
Alle suyche shulde / be voyded from Counsayl :  
and to bees. A bee yevith hony / and styngeth with the tayl. 679

## (98)

He advises  
Alexander to  
disregard  
their counsel,

This forseyd peple / togidere to Combyne, 680  
Which be froward / of ther Condiçiouns,  
Though that they been / discendid of Oon lyne,  
Trouthe wyl nat folwe / ther Oppynyouns ;  
ffor vnto Royal / disposiçiouns, 684  
As I seyd Erst / Avoyde fro the slouthe,  
And Cheef of uertues / set in hir place trouthe. 686

## (99)

And to directe / lyk myn Oppynyoun, 687  
Whan thou hast voyded / slouthe and necligence,  
And trouthe is entryd / with discreçioun,  
And Conveyed / to<sup>1</sup> thy magnificence,  
and to listen I trust ye shal / yeve hem Audiance 691  
only to truth. In myn exskus / which in philisoffye  
be Callyd ffadir / and in propheeye / 693

## (100)

[fol. 17 b.] Have a spirit / to forn of knowlechyng. 694  
In your service / whan I first began,  
Declaryd mysteryes / of the hevenly kyng,  
Which excelle Resoun / and wit of man,  
Aristotle had And how the lord / As I Reherse Can 698  
been visited ffor your sake / Sent an Aungel down  
by an angel, moo to enspyre / by Revelacyoun. 700

## (101)

As it is / Repoortyd in scripture, 701  
In Grekyssh bookys / Above the sterryd hevене,  
Aristotiles / was Aungelyk of nature,  
ffadir and ffoundour / of the sciencys sevене,  
and taken up Reysed in a pyler / wrought of ffyry levене, 705  
to heaven, So hih alofte / be Revelacyoun,  
as Greck books show. Knew hevenly secretys / At his comyng down. 707

<sup>1</sup> 'to hym' in MS.

(102)

By whoos Counsayl / in Arrabye folk Carpe,	708	Vows on the peacock of Alexander's chivalry.
Hadde of sevene / Clymatys domynacyoun,		
Of al the world / Emperour and monarke,		
Ynde, Ethiope / and euery nacyoun :		
And greete porrus / be poweer he Cast don,	712	
Vowes of the peacock / doon be dayes Olde		
wern a-Complysshed / by his knyghtes bolde.	714	

(103)

[fol. 18 a.]

Ther be secrees / of materys hih and lowe,	715	
Hyd in nature / Concelyed and Sece,		
Which Alisaundre / desired for to knowe		
By Aristotiles / a certeyn prevyte		
Nat speceffyed / Cloos in hym Sylff kept he,	719	
Which was delayed / Of greet providence,		
Tyl he hym sylff / come to his presence.	721	

(104)

Nnevirtheles / at Ellyconys welle,	722	
This philisoffre / by fulsom habundaunce,		
Drank grettest plente / which hym lyst nat telle ;		
I mene secretys / moost souereyn of plesaunce,		Aristotle discovered his secrets under cover of dark sayings.
Which to discure / or wryte hem in substaunce,	726	
lyk his desirs / to servyn his entent,		
I shal so doon / he shal be ful content.	728	

(105)

By a manere / lyknesse and ffigure,	729	
Dirk Outward / mysty for to se,		
lyk a thyng / that were above nature,		
As it were seyde / in Enigmate,		
Touchyd a parcel / I mene thus parde	733	
As vndir Chaaf / is Closyd pure Corn,		
Touchyd somdel / in partye heer-to-for.	735	End of the prologs.

**Of foure maner kynges diuers of disposicion.**

[fol. 18 b.]

(106)

<b>T</b> Her be kynges / dispoosyd by nature,	736	Kings considered from the point of view of their largesse;
Somme that broyde / on liberallyte,		
And of hool herte / with al ther besy Cure		

the king who is careful of his reputa- tion for liberality;	Ther studye set / in largesse to be fre, That ther Imperial / magnanymyte	740
	Shulde nat be spottyd / in no maner wyse, Towchying the vice / of froward Coveityse.	742

## (107)

the king generous to himself and his subjects;	The philisoffre / in Ordre doth expresse, That som kyng / to hym sylff is large, And to his sogettys / shewith greet largesse,	743
the king generous to his subjects and not to himself. The Italian opinion;	And som kyng streyght / to take On hym the Charge largely to parte / and haue hym Sylff Skarce ; But ytalyens / Recorde be Wrytyng large on ech party / is vertuous in a kyng.	747 749

## (108)

the Indian opinion;	Aristotiles / writt of them in ynde, They Repoorte / that kyng is glorious, Which to hym Sylff / is most skars of kynde, And to his sogettys / is large and plenteuous ; <sup>1</sup>	750
the Persian opinion;	Yit they of perce / be Contraryous : But to my doom / that kyng that hath the Charge Is moost Comendid / that is to bothe large.	754 756

(109)<sup>2</sup>

[fol. 19 a.] the trans- lator's opinion.	I mene as thus / by a dyvisioun Toward hym sylff / kepe his Estat Royal By attemperaunce / and by discrecioun, lyk his sogettys / in Especial, As they disserve / to be liberal, Twen moche and lyte / A mene to devise Of to mekyl / And streight Coveitise.	757 761 763
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## (110)

A difference between pro- digality and munificence;	Ther is a maner / straunge difference, ffor lak of Resoun / twen prodigalyte And in a kynges / Royal magnificence, Whan he lyst parte / of liberallite To his sogettys / as they been of degre So Egally / I-holdyn the ballaunce, Ech man contente / with discreet Suffysaunce.	764 768 770
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<sup>1</sup> 59 Ar. omits from line 753 to line 759.<sup>2</sup> Not in 2251 Harl.

(111)

Ther is a mene / peysed in ballaunce	771	
Atwixen hym / that is a greet wastour		wasting and
To kepe a meene / by attemperaunce,		
That ech thyng / be peysed be mesour,		
That foltyssh gruechyng / bryng in noon Errour,	775	grudging.
Considred first / of prynces the poweer,		
And next the merytes / of the labourer.	777	

(112)

Concludyng thus / twen good wyl and gruechyng	778	[fol. 19 b.]
Of them that been / feithful of servyse,		Consider-
And of anothir / froward and gruechyng,		ation must
That wyl Obeye / in no maneer wyse,		be taken of
To folwe the doctryne / and the greet Empryse,	782	the merit of
To putte his body / in pereel / moost mortal,		the recipient.
And in Iupartyes / that be marcial.	784	

(113)

To alle such / A prynce of hihe noblesse	785	To whom to
Shal nat spare / his gold / nor his tresour		be liberal.
To parte with hem / Stuff of his Rychesse,		
Thing Apropryd / to euery Conquerour.		
But yif ffreddam / Conduite his labour,	789	
That liberallyte / his Conquest doo provide,		The danger
At his moost nede / his men wyl nat abyde.	791	of illiberality.

(114)

Aristotiles / made a discripcyoun	792	
fful notable / in his wrytynges,		
Sette a maneer / of divysyoun,		
That ther be / dyuers maneer kynges ;		
Somme be large / in ther departynges	796	A king
To bothe tweyne / Seith he is moost good		should pro-
That atwen tweyne / trewly yevith his good.	798	vide for him-
		self and his
		subjects.

(115)

But he that is / streyght in his kepyng,	799	[fol. 20 a.]
lokkith vp his tresour / in his Coffre,		
And lyst nat parte / with no maner thyng		
With his sogettys / nor no good to proffre		
In nede or myscheef / lyst no part to Offre ;	803	A covetous,
		sparing king.

	I Can nat seyn / his ffreddam to Comende, That vnto nouthir / lyst nat to entende.	805
	(116)	
Praises of a munificent king,	A kyng that partyth / suych as god hath sent Be fortune / Or Conquest in bataylle, To his knyghtes / or sowdiours of entent, Suych at moost nede / in trouthe may awaylle, And them Relevith / that be falle in poraylle, What folwith afftir / breffly to termyne, lyght of his noblesse / shal euere encrease & shyne.	806    810 812
	(117)	
	Nature hath set / tweyne extremytees ; ffirst be a maneer / discreet providence, That the streemys / of liberalлите	813
and of a wise	Set in good mesour / Reffreytes of prudence, Peysed in ballaunce / So that Sapience, Queen of vertues / as lady souereyne, That suych a meene / be set atwen hem tweyne.	817 819
	(118)	
[fol. 20 b.]	ffirst conceyved / and peysed ech Estat, That ther be no / froward transgressyoun Of wylfulnesse / nor no froward debat,	820
and prudent one,	Ech thyng in Ordre / Conveyed by Resoun That mesour haue / domynacyoun, As it is ryght / of trouthe and Equite, Twen Avaryce / and prodigalyte.	824 826
	(119)	
	And whoo that wyl / breffly in sentence Trewly devyde / vertuons largesse, ffroom hym hath no / polityk Aduertence, Them to governe / of Royal gentillesse, I dar wel seyn / breffly and expresse, Of good Repoort / shortly determyne his some of vertues / thorough the world shal shyne	827   831 833
	(120)	
without eclipse or detractioun.	With oute Eclypsyng / of Ony mystes blake Or fals Repoort / of ony dirk shours, <sup>1</sup> Or froward tounges / that noyse or schaudre make,	834

<sup>1</sup> 59 Ar. and Harl. 2251 omit from line 835 to line 841.



- To medle netlys / with soote Roose flours :  
 laureer Crownys / be maad for Conquerours 838  
 In tryvmphes / trewly for to deme  
 Whoo is moost wourthy / to were a dyademe. 840  
 (121)
- A kyng dispoosyd / of Royal excellence, 841 [fol. 21 a.]  
 ffirst to be large / cheefly in thynges tweyne,  
 large to hym Sylff / And ffre in his dyspence,  
 Twen moche, litel / that wysdam to Ordeyne,  
 That discrecyoun / As lady Sovereyne, 845 A discreet  
 With Resoun present / At good leyseer tabyde, king shares  
 That hasty wyl / medle on nouthir syde ; his largesse 847
- (122)
- Streight to hym Sylff / in such maneer wyse, 848  
 Afor Considred / his magnanymyte,  
 That Royal fredam / dispoose So the Assyse  
 Toward his liges / that such Repoort may be,  
 To kepe the ffranchyse / of liberallyte, 852  
 Twen his noblesse / and his liges bothe,  
 In so good meene / that nouthir of hem be wrothe. 854 between the  
 noblesse and  
 his subjects.
- (123)
- They of ytallye / in ther Oppynyoun, 855  
 Seyn / it was / no vice in a kyng,  
 Yif he be large / be distrubucyoun  
 To them that been / vndir hym levyng ;  
 But they of perce / Recorde in ther wryting, 859  
 He that is large / vnto bothe two,  
 ffirst to hym Sylff / and lige men Also. 861
- (124)
- But to my doom / and to my ffantasye, 862 [fol. 21 b.]  
 Seith Aristotiles / that kyng is moost comendable  
 That hath largesse / in his Regalye,  
 With good meenys / in vertu stonde stable,  
 Trewe in his feith / not feynt nor varyable, 866  
 Twen Avaryce / of trouthe and Equite,  
 The vice avoyding / of prodigalyte. 868
- (125)
- Breffly the vertu / of Royal hih largesse, 869  
 Set in A meene / of prudent governaunce,
- Aristotle  
 commends  
 the mean  
 between  
 avarice and  
 prodigality.

How largesse  
should be  
apportioned.

That ther be nouthir / skarseste nor excesse,  
But a ryght Rewle / of Attemperaunce;  
So that mesour / weye the ballaunce,  
To Recompense / of Equite and Ryght,  
lyk ther merytes / to euery maneer wyght.

873

875

## (126)

The evils  
arising from  
flatterers.

Atwen trouthe / And forgyd flaterye  
Ther is a straunge / vnkouth difference,  
Contraryous poyson / I dar wel certeffye,  
To alle Estatys / of Royal excellence:  
Wheer double menyng / hath ony existence,  
Ther growith ffrawde / And Covert fals poyson,  
And sugryd galle / honyed with Collusyoun.

876

880

882

## (127)

[fol. 22 a.]

Off Prynces Eerys / they be tabourerys,  
The tenour Round / And mery goo the bellys;  
But with ther touch / they styng werys than brerys,  
With hunger, thrust / myd tantalus dyuers wellys,  
fflours of proserpina / fayr and bittir smellys:  
So semblaby / flatererys in Apparence,  
Be outward sugryd / And galle in existence.

883

887

889

## (128)

A king should  
consider the  
merits of high  
and low de-  
gree.

And he that wyl / be famous in largesse,  
And haue a name / of liberallyte,  
lat hym Conceyve / Afor in his noblesse,  
The discertys / of hih and lowe degre,  
Atwen mesour / excesse and skarseste,  
So departe / by Attemperaunce,  
That lyk discertys / Ech man haue Suffysaunce.

890

894

896

## (129)

He should  
only reward  
the worthy,

In the partyng / stant Wysdam and fooly,  
but discrecioun / medle in this matere;  
Who yevith his tresour / to them that be wourthy,  
And them guerdownyth / with glad face and Cheere,  
As Ryght and Resoun / in tyme doth Requeere  
In his departyng / As to myn Avys,  
Suych a kyng / is provident and wys.

897

901

903

## (130)

But whoo departith / his tresour and Rychesse	904	[fol. 22 b.]
To them that been / not wyse nor profitable,		and not the
It is Callyd / A maneer of excesse,		unwise;
Which in A kyng / is nat honourable.		
Of prudent partyng / in Corages that be stable,	908	
Ther folwith Afftir / by Repoort of Wrytyng,		
Greet laude and preys / namely in a kyng.	910	

## (131)

To them that falle / in Casuel indigence,	911	he should
Be sodeyn Caas / Or in necessitye,		help those
Or infortunys / froward violence,		who fall into
Than it accordith / to Royal dignite,		undeserved
To shewe of ffreddam / his liberallite :	915	poverty,
Suych a kyng / Advertisyng his Charge,		
Is to hym Sylff / and to his liges large.	917	

## (132)

And his lordshippe / And al his Regioun	918	
Shal encrease / in long felicitye,		
With laude and preys / love and subieccioun,		
As Appartenyth / vnto his dignite,		
To were his Crowne / in long prosperite ;	922	
I dar afferme / and mak my Sylf wol boold,		
Suych wer Comendid / of philisoffres Oold.	924	

## (133)

But yif a kyng / Contraryous of sentence,	925	[fol. 23 a.]
partith his tresour / to them that ha no nede,		
Or be nat falle / in Casuel indigence,		
but wyfully / lyst nat taken hede,		but not those
What evir he spent / Cast afor no drede :	929	who have
This folwith therof / his tresour and his Cost,		wasted their
With-Oute laude / bothe two ar lost.	931	goods

## (134)

Suych Oon gladly / wheer he wake or wynke,	932	
Escapith nat / be vanyte or veynglorye,		through
Of poverté / to fallyn in the brynke ;		vanity or
The philisoffre / put also in memorye		carelessness.
Suych fooly waast / get On him-Sylf victorie,	936	

And Causith hym / be excessyf dispençe,  
ffolk in daungeer / of froward Indigence. 938

## (135)

Description  
of a prodigal. In his departyng / whoo is inmoderat, 939  
This to seyn / whoo is nat mesurable  
In his Rychesse / but disordinat,  
Is Callyd prodigus / which is nat honourable,  
Depopulator / A wastour nat trefable, 943  
Which is a name / As be Old wrytyng,  
Disconvenyent / to euery wourthy kyng. 945

## (136)

[fol. 23 b.] Aristotiles / geyn this Condicioun, 946  
Set a Rewle / to Royal providence,  
Moost notable / which in Conclusioun  
Shal directe / And Rewle his Clemence  
In long prosperyte / of Royal Reuerence, 950  
And good Repoort / which is a thyng divyne,  
Tressyd as phebus / thorough al the world to shyne. 952

## (137)

Things un-  
becoming a  
king. Ther is A maneer / disconvenience 953  
In Re publica / is hoolde vicious,  
A kyng to pleyne / vpon Indigence,  
Outhir in desirs / to been Avaricious,  
Outhir skars in kepyng / large or Coveytous, 957  
Or kepe a meene / twen vertuous plente,  
Atwen largesse / and prodigalyte. 959

## (138)

It hath be seyn / that Ovir large expence 960  
In Regionys / and many greet Cite,  
Hath vnwarly / brought in Indigence,  
Bothe in Estatys / And in the Comounte ;  
but hermogenes / of greet Auctoryte, 964  
Wroote in A somme / pleynly Concluding  
That the noblesse / of a famous King, 966

## (139)

[fol. 24 a.] Vndirstondyng / bressly to Conclude, 967  
Was perfeccioun / vp lokkyd in sentence,  
Signed in a kyng / and the plenitude

Of his Royal / Crownyd magnificence,  
 And hym Sylff / to have an Abstinence 971  
 In his desires / fro thyng that nat good is,  
 ffrom the tresour / and his liges goodys. 973

How Aristotil declarith to kyng Alisaundre of the stoonys.

(140)

**T**Ouchyng the stoon / of philisoffres Old, 974 The philoso-  
 Of which they make / moost souereyn mencion, pher's stone.  
 But ther is Oon / as Aristotil toold,  
 Which alle excellith / in Comparysoun,  
 Stoon of stoonys / moost souereyn of Renoun; 978  
 Towchyng the vertu / of this Ryche thyng,  
 Thus he wroot / to the moost souereyn kyng; 980

(141)

O Alisaundre / grettest of dignite, 981  
 Of al this world / monark and Regent,  
 And of al naciouns / hast the souereynte,  
 Echoon to Obeye / And been Obedyent;  
 And to Conclude / the ffyn of our Entent, 985  
 Al worldly tresour / breeffly shet in Oon,  
 Is declaryd / in vertu of this stoon. 987

(142)

Thou must first / Conceyven in substance, 988 [fol. 24 b.]  
 by A maneer / vnkouth divysioun,  
 Watir from Eyr / by a dysseveraunce,<sup>1</sup>  
 And ffyr from Eyr / <sup>2</sup>by a departysoun,<sup>2</sup>  
 Echoon preservyd / ffrom Corrupeioun, 992  
 As philisoffres / Aforn haue Speceffyd,  
 Which by Resoun / may nat be denyed. 994

(143)

Watir from Eyr / departyd prudently, 995 and all three  
 Eyr ffrom ffyr / And ffyr from Erthe down, carefully  
 The Craft conceyved / devyded trewly,  
 With Outyn Errour / or decepeyoun :  
 Pure euery Ellement / in his Complexioun, 999  
 As it partenyth / pleylnly to his part,  
 As is Remembryd / perfightly in this Art / 1001

<sup>1</sup> 'deperte' in MS.

<sup>2</sup> blank in MS.

## (144)

The colour  
of the stone  
is Citron for  
gold making,

This stoon of Colour / is Sumtyme Cytrynade 1002  
lyk the sonne / stremyd in his kynde,  
Gold tressyd / makith hertys ful glade,

With moor tresour / than hath the kyng of ynde,  
Of precious stoonys / wrought in ther dew kynde : 1006

The Citren Colour / for the sonne bryght,  
Whyte for the moone / that shyneth al the nyght. 1008

white for  
silver mak-  
ing.

## (145)

[fol. 25 a.]

This philisoffre / brought forth in parys 1009

Philip of  
Paris wrote  
of the purifi-  
cation of the  
elements.

Which of this stoonys / wroot fully the nature,  
Al the divisoun / set by greet Avys,  
And ther vpon / did his besy Cure,  
That the pececioun / longe shulde endure 1013  
lyk thentent / of Aristotiles sonde,  
Which noon but he / Cowde wel brynge on honde. 1015

## (146)

ffor though the matere / Opynly nat toold 1016

Of this stoonys / what philisoffres mente,  
Aristotiles / that was expert and Oold,  
And he of parys / that forth this present sent,  
And in al his beste / feithful trewe entent, 1020  
With circumstaunces / of Arrabye, ynde, and perce,  
Towchyng the stoonys / that Clerkys Can Reherse ; 1022

## (147)

Hermogenes  
was the tutor  
of Philip,

Hermogines / hadde hym Sylff Alloone, 1023  
With seyde Phelip / that with hym was Secree,  
knewh the vertu / of euery prevy stooone,

and taught  
him all the  
virtues of  
stones.

As they were / dispoosyd of degree,  
ffrom hym was hyd / noon vnkouth preuitice ; 1027  
This hermogenes / and he / knewh euery thyng  
Of alle such uertues / as longe to a kyng. 1029

[fol. 25 b.]

how kyng Alisaundre must prudently Afore conceyve in his  
providence.

## (148)

A king must  
not run into

**T**O eschewyn / alle excessys prudently, 1030  
And specially / al froward Outragious largesse,  
Avaryce and / gadering frowardly,



Wheer trouthe and ryght / have an enteresse, ffor he that wastith / and spendith by excesse The grete goodys / and pocesyouns, Wheer he hath lordshippe / and domynaciouns.	1034	excess of liberality,
(149)		
A Rewle groundid / On discrecioun Geyn Appetites / that be bestial, Only Conveyed / And brydlyd by Resoun To withstande lustys / that be Carnal, Geyn Avaryce / in Especial ; ffor Coveitise / with desir of Rychesse, Doth in a kyng / Avaryce Represse.	1037	or of appe- tites ;
(150) <sup>1</sup>		
Which Causith first / in his Regalye Wilful vntrouthe / by fals presumpcioun, By extort poweer / groundid On Robberye Geyn goddys lawe / wilful destruccioun In al his werkys / for short conclusioun, To procede / by Recoord of serypture, In prosperite / shal nat longe endure.	1041	especially of avarice,
	1043	
	1044	which causes many harm- ful things.
	1048	
	1050	

how witt of Sapience or of discrecioun may be parceyvid  
in a kyng or a prynce.<sup>2</sup>

(151)

First that the fame / of Royal Sapience, So that Repoort / of his notable fframe Be voyde of vices / that Cleer intelligence In his Empyre / be cleer from al diffame, That no Repoort / blott not his name, Nor no fals Counsayl / of folkys that be double The Cleer shyning / of his good name trouble.	1051	[fol. 26 a.]
	1055	He bears a good name among his subjects ;
	1057	

(152)

This is to seyn / that he be quiete & peysyble, Sogettys to kepe / hem from divysioun, And nat lyghtly / to be Credyble To talys / that make discencioun. ffor wheer pees Regnyth / is al perfeccioun. Kepith sogettys / as they shulde be, ffroom alle stryves / quiete and vnite.	1058	is peaceable,
	1062	
	1064	and keeps down inter- nal strife.

<sup>1</sup> Omit SL. 2027.

<sup>2</sup> In margin of MS.

**how a kyng shuld be Religious.**

(153)

**A** kyng also / shulde been of lyff, 1065  
 by good example / Sad and Religious,  
 He should be Merciable / and kepe hym out of stryff,  
 merciful, yet just;  
 And in his doomys / nat been to Rygerous,  
 Chastyse alle / that be vicious, 1069  
 Namely, alle / that be founde shrewys  
 And Contrarye / vnto good thewys. 1071

(154)

[fol. 26 b.] Off ful purpoos / hoolly for to werche 1072  
 and especially  
 put down  
 heretics and  
 enemies of  
 holy church,  
 To Chastice hem / of Equite and Right,  
 That been Enmyes / vnto hooly Cherche,  
 On heretiques / for to preve his myght;  
 And yif ther be / Ony maner wyght, 1076  
 and bold  
 lawbreakers.  
 Hardy in dede / of presumpcioun,  
 To ffende his lawes / haue dewe Correccioun. 1078

**how a kyng shulde be arrayed lych his Estat.**

(155)

**T**O a kynges / Royal mageste, 1079  
 Array which is / Ryche and honourable,  
 pertinent / to his dignite,  
 A king's  
 demeanour  
 and presence.  
 Sad of his Cheer / in his demenyng stable,  
 And of his woord / nat feynt nor varyable; 1083  
 Also of his behest / trusty and ek trewe,  
 Sad as a Saphir / and alwey of Oon hewe. 1085

**how this vertu Chastite apperteyneth wel in a kyng.**

(156)

**N**Oble prince / Considere in thy Estat Royal 1086  
 how this vertu / Callyd Chastite,  
 The evils of  
 lechery in a  
 king.  
 Is a vertu / and in Especial  
 With abstinence / from al dishoneste;  
 And greet Recours / of ffemynynte 1090  
 pallith of prynces / the vertuous Corage,  
 And Or ther tyme / makith hem falle in Age. 1092

how it longith to a kyng oonys in the yeer to shewe hym in his Estat Royal. [fol. 27 a.]

(157)

A	fftir the Custom / of Royal excellence,	1093	The Romans teach that a king should be seen in full state by his people,
	And the vsage / Ek of Rome toun,		
	kynges ar wont / in ther magnificence,		
	To shewe ther noblesse / and ther hihe Renoun,		
	Ther lordshippe / and domynacyoun	1097	
	To kepe ther Sogettys / verrayly in dede,		
	Vndir a yerde / atwix love and drede.	1099	

(158)

	So that love / haue a prerogatyff	1100	to retain their love and fear.
	To be preferryd / Sutch as haue poweer		
	To shewe hem Sylff / duryng al ther lyff		
	Of discrecioun / avoydyng al daungeer ;		
	This to seyn / ech estat / in his maneer	1104	
	Shal dewly / with euery Circumstaunce,		
	As they ar bounde / doon ther Observaunce.	1106	

**Of his dewe observaunce that longith to a kyng.<sup>1</sup>**

(159)

A	fftir his lawes / his statutys to Obeye.	1107	His laws must be implicitly obeyed,
	Peyne of deth / no wyght be Contrarye,		
	What he Comaundeth / his byddyng to with-seye ;		
	ffor what euere / from his precept varye,		
	Or On his byddyng / be slouhe or lyst nat tarye,	1111	
	Ther is no more / vpon that partye		
	but lyff and deth / stonde in Iupartye.	1113	

(160)

	Whoo so euere / of presumpcioun,	1114	[fol. 27 b.]
	Dar attempte / On any maner syde		and his rights maintained.
	The kynges Ryght / in his Oppynyoun		
	To interupte / of malyce or of pryde,		
	And ther-vpon / presvme tabyde,	1118	
	To with-sonde / the kynges Royal myght,		
	Or ony thyng / that longith to his Ryght.	1120	

<sup>1</sup> Before (160) in MS.

**how solace and disport longith to a kyng.**

(161)

He should  
entertain  
himself with  
music and  
shews.

**A**nd that it longith / also to a kyng, 1121  
 With Instrumentys / of hevenly Armonye,  
 ffor his dispoort / prynces Abydyng  
 fful solempnely / with divers menstraleye,  
 To Recounfoorte / and glade his Regallye 1125  
 And Comownerys / with entier dilligence,  
 With Ryght hool herte / Reioysshe his presence. 1127

**What appartenyth also to his glorie.**

(162)

He should  
keep about  
him a  
splendid  
court.

**T**O his noblesse / & his singuler glorie, 1128  
 To haue aboute hym / many a wourthy knyght  
 ffor Chevalrye / Conservith the memorye,  
 And the sonne / alweye to shyne bryght,  
 That it shal nat / Eclypsen of his lyght; 1132  
 But thorough the world / bothe in lengthe & brede,  
 ffyry phebus / bothe shyne and sprede. 1134

[fol. 2<sup>r</sup> a.]**The Similitude of a Kyng.**

(163)

**I**N four thynges / must considred be 1135  
 Toward god / his Obedience,  
 And to the peple / his liberallyte  
 As they disserve / with dewe Reuerence  
 The kyng taquite / in his magnificence. 1139  
 As his sogettys / be goodly to hym seyn,  
 Lyk ther decertys / he quyte so Ageyn. 1141

**how a kyng shulde be gouernyd in al maner of wedrys.**

(164)

**F**Or herthe / holsom be the Reynes, 1142  
 It Causith flours / fresshly for to sprede,  
 And makith medwys / And Agreeable pleynes  
 To shewe ther bewte / bothe in lengthe and brede  
 And Ovir moore / Whoo that takith hede, 1146  
 With Oute moysture / and cherysshying of the Reyn,  
 In his bewte / Comyth nouthir / flour nor greyn. 1148

Of his doers obseance  
that longyth to a kynge

**W**ho so ends of presumption  
Dare attempte, On any man syde  
The kynges Ryght, in his Oppymion  
To interupte, of malice or of pryde  
And then upon, presume tabyde  
To with stonde, the kynges Royal myght  
Or any thyng, that longyth to his Ryght,  
How solace and dysport, longyth to a kyng

**A**nd that it longyth also to a kyng  
With instrumentys of hebenly armys  
For his dysport, pynnes and bydynge,  
Full solomnyly, with dyvers menfyrallys  
To reconderte, and glade his voyallys  
And comenderys, with entere diligence  
With Ryght hool herte, veraylly his psonce  
What apperteynth, also to his glorie,

**I**n his noblesse, & his singular glorie  
He hath a houte hym many a worthy knyght  
For chesarys, consourthys the memorys  
And the some, alway to hym byryght  
That is Bal nat Schypen, of his Ryght  
But thourgh the word, both in lengthe & brede  
As fevy phene both byne and fynde,





(165)

By a maneer / Iust Similitude,	1149	The king's grace should be like the rain of heaven.
As Reyn counforteth / euery Erbe and tree		
braunchys a-lofte / pleynty to conclude,		
So shulde a kyng / of his benignite		
Shewe hym gracyous / to hihe and lowe degre,	1153	
That euery wyght / with dewe Reuerence		
Shulde with glad cheer / parte from his presence.	1155	

**how a kyng shuld be mercyable.**

(166)

<b>A</b> kyng Also / in his Estat notable,	1156	[fol. 23 b.]
To his sogettys / of hih and lowh degre,		
Shulde be gracious / and merciable,		
leve Rancour / and haue on hem pite ;		
preserve mercy / Considre also and se	1160	
That mercy is vertuous / in his Trone,		
Crownyd with gold / moost singuleer allone.	1162	

**It longith to a kyng specially to kepe his promys.**

(167)

<b>A</b> kynges promys / shulde be Iust & stable,	1163	
As a Centre / stonde in O degre,		
Nat Chaunge lightly / nor be varyable,		
And be-war / of mutabylite.		
Woord of a kyng / mvt stonde in O degre ;	1167	
What that euere / that a prynce seith,		
The Conclusioun / dependith vpon feith.	1169	

**how stodye & clergie shuld be promotyd in a kyngdome.**

(168)

As the sonne / shewith in his guyse	1170	
Mong smale sterrys / with his bemys bryght,		
Ryght so in / the same maner wyse,		The praise of a University
An vniuersite / shewith Out his lyght		
In a kyngdom / As it shulde be of ryght,	1174	
And by the prynce / have dewly favour,		
So Clergye beryth / a-wey the fflour /	1176	and of Clergy.

(169)

[fol. 29 a.] Clergy promote philosophy and trade.	Wheer is Clergye / ther is philosophye, Marchaundyse / plente and Rychesse, prudent Counsayl / diffence of Chevalrye.	1177
	In ech Estat / Wysdam, gentillesse, Curtesye, ffredam / and prowesse ;	1181
	And as the kyng / tencrese his name, His peple wyl folwe / and gladly doo the same.	1183

how a kyng hovith to haue a leche to kepe his body.<sup>1</sup>

(170)

The king's leech must be a good astronomer	<b>F</b> Or helthe of body / the kyng of hool entent Must haue lyk / to his desir	1184
	Suych Oon / as knoweth the firmament, And is expert / A good Astronomeer, Which that knoweth / sesouns of the yeer ;	1188
as Cyprian was,	As in his tyme / was Oold Cypryan, A philisoffre / and an expert man.	1190

(171)

who knew the four qualities, and all the changes of nature.	He knewh the Cours / of planetys & disposicioun, Of moyst and drye / both of heete & Coold, Chaung of the yeer / And Revolveyoun. ffor in which thyng / he was expert and boold :	1191
	Of the Cours of planetys / manyfoold,	1195
	And of Elementys / the Revolveiouns, Chaung of tymes / and Complexiouns.	1197

(172)

[fol. 29 b.] He must point out times for sleeping and waking,	And specially / in Astronomye knowe the tyme / whan he shal slepe or wake, vndir a Rewle / of philosophye, In no wyse / that he noon excesse make.	1198
	He mvt also / Al surfeetys ek forsake ;	1202
and restrain the king's appetites.	ffor Ony lust / of froward Appetyght, Counseyl of lechys / to modellye his delyght.	1204

(173)

The virtues of the planets— Saturn, Mars, the Sun, Mercury,	Satourn is Slouhe / mars malencolyous, And phebus Causith / dysposyng to gladnesse, In Rethoryk / helpith mercuryvs,	1205
--	--	------

ffor in the moone / is no' stabylnesse.	
ffortune braydeth / ay On doublynesse,	1209
And sith a kyng / vpon ech partye	
Stant vpon Chaunges / ful hard hem to guye.	1211

**how a kyng shuld be gouernyd in Astronomye.**

(174)

<b>A</b> Stronomerys / that knowe preuitees,	1212	Astronomy
helthe of body / discrasying of syknesse,		as a means of
dyuers Causes / of Infirmytees,		diagnosis.
Wherof ffleuerys / doo so greet distresse,		
Achys, gowtes / of drynkes greet excesse :	1216	
And Out of tyme / be war of long wacchyng,		
Which to the helthe / is contrarye to a kyng.	1218	

**Next folowith the vtilite of the helthe of a kyng.**

(175)

<b>O</b> Alisaundre / lych as providence	1219	[fol. 30 a.]
Of such as been / expert lechys,		Trust to
Such as been prevyd / by experience,		doctors
And prevyd Auctours / as the phesyk techys,		proved by
Truste On the dede / And nat in gay spechys ;	1223	experience.
Woord is but wynd / leff woord and tak the dede,		
Thyng wel expert / disservith wel his mede.	1225	

**how mechil a-vayl is comprehendid in the diligence of a  
good leche.**

(176)

<b>A</b> good leche / expert in A kyng	1226	The results
ffor dilligent / Conservaciouns,		of having a
A kynges helthe / be wrought in al thyng,		good leech.,
So that in qualyte / be founde noon Erryng		
Nor hyndre his Appetyght / in mete nor drynk ;	1230	
Nor be discrasyd / to hyndre his Appetyght,		
Wherof nature / hath Contraryous delyght.	1232	

(177)

And O Rewle / specially shal I the teche,	1233	
Towchyng the tyme / And hour of his dyete,		The time of
So he nat wante / the presence of his leche :		eating.

To his Complexioun / as it is moost meete,  
 Tyme set Atwen / Coold and heete, 1237  
 With this Reward / by Resoun to expresse,  
 By good avys / that he doo noon excesse. 1239

[fol. 30 b.]

**A special Epistil to the Singuleer helthe of a prynce.**

(178)

**N**Aturel philisoffres / assentyd alle in Oon, 1240  
 Seyn that a man / is maad of iiij. humours,  
 And they Assentyn / in wryting euerychoon  
 Afftyr the wedyr / Reynes, haylles, and shours,  
 planetys a-loffte / and the hevenly tours. 1244  
 Alltir they sette / in the hevene a governaunce  
 In Erthe folwyth / of helthe Attemperaunce. 1246

None of the  
 four humours  
 of man's  
 body should  
 be in excess.

(179)

Of mekil excesse / folwyth Corrupecioun, 1247  
 Excesse of travaylle / Causith febylnesse.  
 Thought sorwe / be greet Occasyoun,  
 To engendre / greet Syknesse,  
 And puttith folk / in froward distresse, 1251  
 That vndigestion / with Oute Remedye,  
 Causith ofte sithe / by processe that they deye. 1253

**To conserve hele aftir a mannys Complexion.**

(180)

**A**fftir drynesse / and humydite, 1254  
 And Chaungying also / of Complexiouns,  
 Of Etyng, drynkyng / wheer as necessitye  
 Requeryth his tyme / and yif purgaeyouns  
 Be necessarye / Afftir the sesouns 1258  
 Solve flewm / brennyng or moysture,  
 To kepe a mene / A leche mvt doon his Cure. 1260

[fol. 31 a.]

**how a kyng must take keep whan he shal reste and whan  
 he shal sleep.**

(181)

**S**leep is noryce / of digestioun, 1261  
 Yiff it be take / in attemperaunce,  
 Yif slogardye / yive Ony occasyoun,

Causith hevynesse / slouth or disturbaunce		Too much
Put a man Out / of good governaunce,	1265	sleep is harmful.
Be war of wach / kepe also the date,		
To kepe a mesour / of Etyng and drynkyng late.	1267	

**how a leche shal gouerne a prynce slepyng & wakyng.**

(182)

<b>Y</b> If thou wilt been hool / & kepe þ <sup>e</sup> fro syknesse,	1268	
And Resiste / the strook of pestilence,		
how thou be glad / and voyde al hevynesse ;		Rules for good health.
fifteen wykked Eyeris / eschewe the presence		
Of enfect plaecs / Causyng the violence ;	1272	
drynk good wyn / and holsom metys take,		
Walke in Clene Eyr / eschewe mystes blake.	1274	

(183)

And yf so be / lechys do the faylle,	1275	Even in the absence of leeches,
Than take good heed / and vse thynges thre,		
Temperat dyete / and temperat travaylle,		
Nat malencolious / for noon Adversite,		
Meke in al trouble / glad in poverte,	1279	
Ryche with litel / content with suffysaunce ;		
Yif phesyk lakke / make this thy gouernaunce.	1281	

(184)

Afftir mete be-war / make no long sleep,	1282	[fol. 31 b.]
Heed, foot, and stomak / preserve hem ay fro Cooled.		
Be nat to pensyf / of thought take no keep,		
After thy Rente / mayntene thyn houssoold ;		
Suffre in tyme / and in thy ryght be boold,	1286	
Swere noon Othys / no man to be-gyle,		
ffor worldly Ioye / lastith here but a whyle.	1288	

(185)

Thus in two thynges / stondith al welthe	1289	health of body and soul consists in diet and charity.
Of soule and boody / whoo so lyst hem sewe ;		
Moderat ffoode / yevith to man his helthe,		
And al surffetys / doth from hym remewe,		
And Charyte / to the sowle is dewe.	1293	
Wherefore this dyete / O Alisaundre, kyng !		
To alle indifferent / is Rychest thyng.	1295	

**Of the foure sesouns of ye yeer I gynne at veer.**

(186)

Spring  
described.

**W**hat tyme the sesoun / is Comyng of the yeer, 1296  
 The hevenly bawme / Ascendyng from the Roote,  
 The ffresh Sesoun / of lusty grene veer,  
 Which quyketh Corages / and doth hertys boote,  
 Whan Rounde buddys / appere on braunchys soote, 1300  
 The growyng tyme / and the yong sonne;  
 I mene the sesoun / whan veer is be gonne. 1302

(187)

[fol. 32 a.] And bright phebus / Entryth the Rammys hed, 1303  
 And begyneth / Ascendyn in his spere,  
 Whan the Crowne / of Alceste whyte and Red,  
 Aurora passyd / ful fresshly doth Appere;  
 ffor Ioye of which / with hevenly nootys clere, 1307  
 The bryddys syngen / in ther Armonye,  
 Salwe that sesoun / with sugryd mellodye. 1309

(188)

The qualities  
of spring.

Twen hoot and moyst / this veer is temperat, 1310  
 Havyng his moysture / of Wyntres sharp shours,  
 Of somyr folwyng / to flora consecrat,  
 Hath moderat heete / be Recoord of Auctours;  
 The sesoun Ordeyned / taraye with newe Clours, 1314  
 As gardeyns Erbys / and to sowe seedys,  
 And the lusty Silvir dewh / in the grene meedys. 1316

(189)

The night-  
ingale;  
the rabbit;

the cuckoo.

Entryng this sesoun / wyntir doth leve take, 1317  
 ffrostys departyd / and molte with the sonne,  
 And euery ffoul / Chosen hath his make,  
 And nytyngalys / for Ioye her song hath be gonne;  
 Yonge Rabetys / be to ther Claperys Ronne, 1321  
 And the Cokkow / that in Wyntir dare  
 In euery lay to synge / she lyst nat for to spare. 1323

(190)

[fol. 32 b.]

The lovers'  
season.

Lovers of Custom / do this sesoun preyse, 1324  
 And yonge folkys / flouryng in tendir Age,  
 Erly a morwen / Tytan makith hem Aryse;



So Can nature / prykke them in ther Corage,  
 Walkyng by Ryvaylles / holdyng ther passage 1328  
 On plesaunt hylles / so holsom is the Ayr,  
 Havyng great Ioye / the wedir is so ffayr. 1330

(191)

Wherefore Alisaundir / whoo so take hede, 1331 The moral  
 And lyst consydre / by good Avisement, drawn.  
 Of our yong Age / Accounte we must in dede  
 How that we hau / dyspendid ou[r] talent,  
 Outhir lyk foolys / or lyk folkys prudent, 1335  
 To vs commyttd / whyl we haue been here,  
 To for the Iuge / whan we shal appere. 1337

Next than folowith the sesoun Callid Estas.

(192)<sup>1</sup>

N Ow veer is past / *with* al his grene levys, 1338  
 Aprylle and May / *with* hire sharp shours,  
 The silver dewh / in woodys and in grevys,  
 hath spred his bawme / On bankys & on clours ;  
 And next folwyth Estas / with his somyr flours, 1342 The qualities  
 As seith thes clerkys / by discrypcioun, of summer.  
 Is hoot and drye / of Complexioun. 1344

(193)<sup>2</sup>

This tyme gynneth / soone vpon Barnabe : 1345 [fol. 33 a.]  
 Iune, Iule, August / lastith this sesoun,  
 Endith in Septembre / the sonne in Virgine  
 Hoot and drye / of disposicyoun,  
 And Coleryk / of Complexioun, 1349  
 As is Remembryd / of Auctours Olde,  
 Endith with Bertylmew / with his dewys colde. 1351

(194)

Ffyr, Colour, Estas / and Juventus Age, 1352 Comparison  
 To-gidre Accorde / in heete and drynesse, of Youth and  
 And Coleryk men / Citryn of visage, Summer.  
 Rough, slyh, and Angry / Summe haue gret hardynesse  
 Off growing slaundre<sup>3</sup> / fumous of hastynesse, 1356  
 Summer and  
 the cholerie  
 humour.

<sup>1</sup> Omitted in Harl. 4826, 14408, Ar. 59, Sl. 2027, Harl. 2251, Lansd. 285.

<sup>2</sup> Omitted Ar. 59, Harl. 2251.

<sup>3</sup> slendre in MS.

With smoke and ffyr / haue greet Accordauce,  
ffuryous of Ire / froward of dalyaunce. 1358

(195)<sup>1</sup>

In this sesoun / Rypith frut and Corn, 1359

A tyme ful notable / be Comendacyoun,

This tyme of yeer / Baptist Iohn was born,

Petir & Poule / suffryd passyoun,

And petrys cheynes<sup>2</sup> / wer brooke in prysoun ; 1363

The holydays  
in Summer.

The feeste therof / Callyd lammesse,

And the translacyoun of Thomas / martryd in *Crystemasse*.

(196)

[fol. 33 b.] Been at mydsoomyr / bryng hoony to ther hyvys, 1366

Summer  
scenery.

The lyllyes whyte / Abrood ther levys sprede,

Beestys pasture / and shade hem vndir levys ,

Ageyn the sonne / gras deyeth in the mede,

Chapelettys be maad / of Roosys whyte and Rede, 1370

And euery thyng / drawith to his Ryping,

As it faryth be man / in his Age growyng. 1372

(197)

Summer fruit  
and vege-  
tables. Strawberyes, Cheryes / in gardeynes men may se 1373

Benys Rype / and pesecoddys grene,

Ageyn heetys / whan men distempryd be

ffolkys gadre purslane / and letuse that be Clene.

This sesoun flora / that is of ffloours quene, 1377

Hire ffressh motlees / she tournyth now Citryne,

The vertu of herbys / doth down ageyn declyne. 1379

(198)

In this processe / it nedith not to tarye, 1380

The moral.

But Oonly to god / Set thyn Inward entent,

O Alisaundre / herte and thought nat varye,

But thank the lord / of what thing / that he sent,

Povert or Rychesse / ther-with to be content ; 1384

As god disposith / ther in to haue plesaunce,

As Oon in god / and god thy Sufflysaunce. 1386

(199)

[fol. 34 a.] ffor by the sentence / of Seyntes and of clerkys, 1387

Of thy discertys / afflir the Rekenyng,

<sup>1</sup> Omitted in 14408, Ar. 59, Sl. 2027, Harl. 2251, Lansd. 285.

<sup>2</sup> 'keyes' in MS.

And lyk the ffrutys / of thy good werkys,  
 Thou shalt be guerdownd / this soth and no lesyng,  
 With pees Eternal / last at thyn Endyng, 1391  
 With Cryst to Regne / in the hevenly consistorye,  
 Whan thou by tryvmpe / hast of thy foon victorye. 1393

Each shall  
 receive the  
 fruit of his  
 works.

**Thanne folowith after the Thridde sesoun callid Autumpne.**

(200)

**T**his tyme of Custom / set folkys in besynesse. 1394  
 Ech tydy man / yevith him to travaylle,  
 To Repe and mowe / and exclude ydelnesse,  
 No man sparyd / and husbondys wyl not faylle  
 To ryse vp erly / And calle vp the poraylle, 1398  
 Blowe ther hornys / or the larke synge,  
 And Stuff ther grangys / with Corn þ<sup>t</sup> they hom brynge.

Harvest time.

(201)

The tyme by processe / voydeth the feeld of greyn, 1401  
 Takith away / from braunchys ther swetnesse,  
 Causeth the trees / of frute to be bareyn,  
 The levys falle / the wynd abroad hem dresse,  
 The day, the nyght / bothe of Oon gretnesse, 1405  
 The sonne in libra / Egal be ballaunce,  
 As is the wyl / of goddys Ordynaunce. 1407

Autumn  
 scenery.

(202)

This sesoun is dredfull / and distemperat, 1408  
 disposed to feverys / thorough ayr of pestilence,  
 Offte Chaungyng / and seeld in Oon estat,  
 Peryllous for syknesse / and with violence;  
 Off trouble humours / doth folk ful greet offence, 1412  
 ffor flewme this tyme / hath domynacioun;  
 Be-war of syknesse / that gynneth in that sesoun. 1414

[fol. 34 b.]

Autumn is  
 dangerous for  
 sick people.

(203)

Erthe, Autumpnus / and Age accordyn in Oon 1415  
 Slough, malencolye / spatlyng euere Among,  
 Dul Courbyd downward / whan myght & lust is goon;  
 fful of Ire / though he be not strong,  
 Soone mevyd / wheer it be right or wrong: 1419  
 And thus senectus / with Autumpne doth accorde,  
 He and this sesoun / drawe bothe be O corde. 1421

Comparison  
 of Autumn  
 and Age.

(204)<sup>1</sup>

Autumpne takith / his leve of seynt Clement, 1422  
 The tyme dyuerse / and wondir varyable,  
 With strange passions / sodeynly men schent,  
 be seknessys / which be unkurable ;  
 And for this sesoun / is unkouth & unstable, 1426  
 With sodeyn Chaunges / and complexyouns to greve,  
 Therfore in novembre / he takith his leve. 1428

(205)

Wherfore considre / in thyn Estat Royal, 1429  
 The moral. Take the moralite / of Autumpne the sesoun,  
 how it is appropryd / and in Especial  
 to the thrydde age / and the complexioun  
 Off the and me / for short conclusioun. 1433  
 Wherfore, O Alysandre / haue in remembraunce,  
 Peyse euery thyng / and kepe the in good gouernaunce.

[fol. 35 a.] **The fourthe determynacioun of the foure sesouns of the yeer.**

(206)

**A**fftir heruest / whan men thresshe shevys, 1436  
 Sowyn whete / gadre wyntre frute in gardynes,  
 And somyr trees / be bareyn of ther levys,  
 Winter occu- Men putte in Celerys / Cowche newe wynes ;  
 pations. must lesyth his name / toward seint martynes 1440  
 muryly drowneke / whan it is through ffyn,  
 And lastith tyl / the sesoun / of Seint Martyn. 1442

(207)

The dayes shorte / the nyghtes wondir longe ; 1443  
 Coold and moyst / of flewme nutrytiff,  
 Winter scenery. Contrary to Estas / the frostys been so stronge.  
 In Rootys restith / the vertu vegetatyff,  
 Grene herbys / and braunchys lost ther lyff. 1447  
 The sonne this sesoun / beeyng in Aquarye,  
 beestys to the bynne / for stormys dar not tarye. 1449

(208)

The division of the year, Thus the foure sesouns / devided of the yeere, 1450  
 ffirst veer whan phebus / doth in his spere aryse,  
 The growyng tyme / whan buddys oute appere ;

<sup>1</sup> Not in MS., but in all others.

Estas folwyng / whan floures in ther guye	
Sprede on ther stalkys / geyn tytan doth aryse ;	1454
Autumpne afftir / which longe doth nat tarye,	
And yemps endith / the Ende of ffebruarye.	1456

End of  
winter.

(209)

Thus four tymes / makith vs a merour Cleer	1457	[fol. 35 b.]
Off mannys lyff / and a ful pleyn ymage.		The moral.
Ver and Iuuentus / togedir haue sogeer,		
Estas folwith / longyng to saddere age ;		
To vs Autumpne / bryngeth his massage	1461	
Off Senectus / Wynter last of alle,		
How dethys Orlogge / doth On vs calle. <sup>1</sup>	1463	

(210)

With veer in youthe / we hadde lustynesse,	1464
Which is inpossyble / ageyn to Recure ;	
Etas gaff vs strengthe / and hardynesse	
fflouryng in ffreshnesse / not longe tendure.	
Autumpne afftir / bryngeth vs a ffigure	1468
Off Senectus / Wynter of Crokyd age,	
How al thyng passith / halt here no long Ostage.	1470

(211)

Loo Alisaundre / ye mowne se thynges tweyne,	1471	
Avauntyng lying / longyng vnto Age ;		
Malencoly / fals demyng and disdeyne,		Reflections on death.
Many passyouns / Rancour and dotage ;		
Ende of this lyff / terme of our viage :	1475	
ffor decrepitus / hath his marke sett,		
This world shal ende / it may nat be lett.	1477	

(212)

Thus to make / a Combynacyoun	1478	[fol. 36 a.]
Off veer and youthe / be a manere accordaunce		Comparison of seasons and times of life.
Off mannys sadnesse / and Estas the sesoun		
fflouring in lust / tyme of most plesaunce,		
Autumpne and eld / with ther greet haboundaunce.	1482	
Thanne folwith wyntir / and al doth ovir caste :		
So doth age for it / may not alwey laste.	1484	

<sup>1</sup> This line and the first six of the next stanza are not in Harl. 2251 or Lansd. 285.

(213)

Off this forseyd / take the morallite, 1485  
 Settith asyde / alle materys spooke in veyn :  
 The foure sesouns / shewe in ther degre,  
 first veer and Estas / next Autumpne *with* his greyn,  
 Constreynt of wyntir / *with* frostys ovir leyn, 1489  
 To our foure Ages / the sesouns wel applyed ;  
 deth al consumyth / which may nat be denyed. 1491

The last line  
written by  
Lydgate.

here deyed this *translator* and nobil poete : and the yonge  
 folowere gan his *prologue* on this wyse.

(214)<sup>1</sup>

Another  
prologue.

**T**Endirnesse of age / and lak of Elloquence, 1492  
 this feerful matere / savyng supportacioun,  
 me hath constreyned / to put in suspence  
 ffrom yow, my lord / to whom Recomendacioun  
 I mekly do sende / with al Subieccioun ; 1496  
 The dulnesse of my penne / yow besechyng tenlumyne,  
 Which am nat / aqueynted / *with* the musys nyne. 1498

(215)

[fol. 36 b.] Wher flour of knyghthood / the bataylle doth refuse, 1499  
 what shulde the dwerff / entre in-to the place ?  
 bareyn in sentence / shulde hym Sylf excuse,  
 And by presumpeyoun / nat shewe out his fface.  
 Off Iohn lydgate / how shulde I the sotyl trace 1503  
 ffolwe in secrees / Celestial and dyvyne,  
 Sith I am nat aqueynted / with the musys nyne ? 1505

Praise of  
Lydgate.

(216)

Ffrenescys sent / from the lady nature 1506  
 ffor a conclusyoun / hir Iourne to Conveye,  
 As of Anthyclaudyan / Rehersyth the scripture,  
 Be sevene Sustrys / in her passage took the weye,  
 Gynnyng at grameer / as for lok and Keye, 1510  
 In Ordre and proporsyoun / folwyng the doctryne,  
 Which was wel aqueynted / *with* the musys nyne. 1512

(217)<sup>2</sup>

The seven  
sciences  
would blame  
the Muses if  
they assisted  
him.

These Sevene Sustryn / souereyn and entieere, 1513  
 Yif I my penne / to this matere doo applye,  
 The nyne musys / blame shal in maneere,

<sup>1</sup> Not in 14408, Ar. 59, Harl. 2251, Lansd. 285.    <sup>2</sup> Not in Lansd. 285.



That they vnlabouryd / stant on my partye.  
 I yaff noon attendaunce / I may it nat denye. 1517  
 how shulde I thanne / my matere doo Combyne,  
 Which am nat / aqueynted / *with* the musys nyne? 1519

(218)<sup>1</sup>

These Sustrys / Cheyned in parfight vnyte, 1520 [fol. 37 a.]  
 departe may not / by natural resoun ;  
 Ech with othir / hath Eternite.  
 how shulde I thanne / vse persuasioun,  
 Of my purpoos / to haue conclusioun 1524  
 In ech science / fayllyng degre and signe  
 ffor lak of aqueyntaunce / of the musys nyne? 1526

(219)

Yif I shulde talke / in scyencys tryvyal, 1527 The trivial  
 Gynnyng at grameer / in signes and figurys, sciences ;  
 Or of metrys / the feet to make equal,  
 be tyme and proporcioun / kepyng my mesurys,  
 This lady lyst nat / to parte the tresourys 1531  
 Of hire Substaunce / to my Childhood incondigne,  
 Which am not aqueynted / *with* the musys nyne. 1533

(220)

This mateer to Conveye / by trewe conclusioun, 1534  
 veritees of logyk / certys I must applye,  
 Wheer vndir flourys / restith the Scorpioun,  
 Which I fere / to take for my partye,  
 Premysys congrewe / which can nat applye, 1538  
 Of Old philisoffres / to folwe the Doctryne,  
 Sith I am nat aqueynted / *with* the musys nyne. 1540

(221)<sup>2</sup>

I haue with Tully / gadryd no fressh flours, 1541 [fol. 37 b.]  
 The Chaar of ffronestis / to paynte in dewe manere,  
 With Petir petrarke / of Rethoryk no Colours,  
 Of teermys ne sentence / in my wrytyng doth appere ;  
 Arismetryk nor musyk / my Dulness doo not Clere. 1545  
 how shulde I thanne / by Geometrye drawe ryght lyne,  
 Which am nat aqueynted / *with* the musys nyne? 1547

<sup>1</sup> Not in Lansd. 285.

<sup>2</sup> Not in 14408.

## (222)

nor astro- nomy of Ptolemy.	Off Astronomye / the Secrees invisible,	1548
	vnknowe with Tholomye / I faylle cognicioun,	
	Which by invencyoun / to me be impossible,	
	With oute Doctours / and exposicioun ;	
	Or of this sevene / to make a declaracioun,	1552
	Afftir your entent / this treetys to Combyne,	
	Which am nat aqueynted / <i>with</i> the musys nyne.	1554

(223)<sup>1</sup>

He considers the difficulty of the task,	These thynges peysed / myn hand make to quake,	1555
	Thre Causys / considred in Especial ;	
	ffirst of this book / the difficulte to take,	
the royal command,	Secunde of the persone / the magnificence Royal,	
	To whom I wryte / in-to tremlyng cause me fal ;	1559
	Of dirk ignoraunce / feryng the Engyne,	
	Which am nat aqueyntyd / with the musys nyne.	1561

(224)<sup>1</sup>

[fol. 38 a.]	The thrydde cause / in the Audight countable,	1562
	Entitled and Rollyd / of my remembraunce,	
and the de- traction of his rivals ;	Is that detractours / Odyous and detestable,	
	Vnto Allecto / knet be affyaunce,	
	With sotyl menys / shal make perturbaunce	1566
	Affermyng to my witt / to moche that I enclyne	
	The werk to a taste / not knowyng the musys nyne.	1568

## (225)

and finds himself be- tween Scylla and Charyb- dis ;	Thus atwen tweyne / pereel of the see,	1569
	Sylla and karybdys / put in desperacioun,	
	What to resceyve / and which for to flee,	
	Constreyned I am / to make dubytacioun ;	
	The sharp corosye / of fretyng detraccioun	1573
	ffirst I feere / to my partye shal enclyne,	
	Sith I am nat aqueynted / <i>with</i> the musys nyne.	1575

(226)<sup>1</sup>

	The Secund pereel / by Computacioun,	1576
	In which I stande / this is incertayn	
	fleeer and dreed / of Indignacioun	
	Of your lordshipp / which doth nat disdeyn	
	Me to exhorte / to wryte in termys pleyn	1580

<sup>1</sup> Not in 14408, Ar. 59, Harl. 2251, Lansd. 285.

A part of Secrees / Celestial and divyne,  
lefft of Iohn lydgate / wel knowyng þ<sup>e</sup> musys nyne. 1582

(227)

Thus set in pereel / fayl I my socour, 1583 [fol. 38 b.]  
Me doth counforte / a proverbe in myn entent ;  
“ Ech tale is endyd / as it hath favour.”  
Wherefore to dreed / no lengere I wyl assent,  
but breefly fulfille / your Comaundement 1587 and begins  
In modir tounge / this matere to Combyne, thus :—  
Which sauff Support / knowe not the musys nyne. 1589

but he is  
comforted by  
a proverb,

and begins  
thus :—

how a kyng shal *conserve* natural hete & helthe of body.

(228)

Sone Alysandre / of helthe to be sure. 1590  
O thyng I the preye / first and principally  
Dewe proporcioun / of heete in nature  
To Conserve / for to knowe that Redyly  
In double wyse / man deyeth fynally ; 1594  
Off which as by Age / Oon is natural,  
The othir by fortune / As be thynges accidental. 1596

There are

two causes  
of death,

natural and  
accidental;

(229)

ferther thy body / to make moyst and fat 1597  
Afftir this sentence / folwe my doctryne.  
Moche sleep / wyl kepe the / in hih Estat,  
Metys swete / and wyn licour divyne,  
Merydien Reste / mylk whight and Argentyne, 1601  
Alle good Odours / and flours afftir ther tyme,  
With swete bathys / and Erbys good and ffyne. 1603

how to keep  
the body in  
good health;

(230)

Peyse thy tyme / numbred it parfightly, 1604 [fol. 39 a.]  
And in the bath / be not Ovir longe,  
Tyme contynued / wyl feble the body,  
And alle Joyntes / wil weyke / which be stronge ;  
Drynk no wyn / but watir be ther Amonge, 1608  
And in wyntir / take watir Alchymyn,  
Which hot is of nature / to putte in thy wyn. 1610

(231)

The malwe in somyr / And ek violet flours, 1611  
Which in nature / be coold of trewth and ryght,

- To speke pleyne / and vse no Colours,  
 ffrom Corrupt humours / makith the body light.  
 Oonyes in the monyth / to have a vomyght 1615  
 purgeth the stomak / makith it pure and clene,  
 That no Corrupecioun / ther-Inne may be sene. 1617
- (232)
- fferthere be it knowe / to thy magnificence, 1618  
 That this vomyght / restoryth hete natural,  
 Yif it be doo / with oute violence,  
 And these Comoditees / Causith in Especial,  
 Moystnesse good / grees wel to deffye at al 1622  
 Vndirstandyng / Resoun / glorie and gladnesse,  
 Of thyn Enmyes victorie / expellith al hevynesse. 1624
- (233)
- [fol. 39 b.] Yif thou wylt be hool / to kepe the fro Syknesse, 1625  
 And resyste / the strook of Aduersite,  
 love to se playes / voyde al hevynesse,  
 And put delyght / in these thynges thre ;  
 ffayr men and women / be delectable to the 1629  
 To be holde / on thy body elene clothyng,  
 And of Antiquite / to se and rede wryting. 1631

**Aristotil writ in A pistil to Alisaundre which hurt the body.**

(234)

- S**One set in a preff / in thy prudent avys, 1632  
 To ete and drynke / by attemperaunce ;  
 ffor afftir the sentence / of philisoffres wys,  
 The body doon feble / and sette in perturbaunce,  
 To Ete litel / and drynke with oute gouernaunce, 1636  
 Sleep before mete / ovir moche travaylle,  
 With fretyng wratthe / gretly doon disuaylle. 1638
- (235)
- And who so wyl / bressly in sentence, 1639  
 Goon ageyn myght / doute or it be nede,  
 To ech tale / yive hasty credence,  
 Offtyn goon to Chaumbir / ovir offtyn to blede,  
 With salt metys / lyst hym Sylf to fede, 1643  
 Or drynk Oold Wyn / in greet foyssoun,  
 Doth drye his blood / by natural disposicioun. 1645
- Things harm-  
 ful to the  
 body.

(236)

In watir also / Contagious of nature,	1646	[fol. 40 a.]
Be not bathyd / in no degree.		
The kynde of brynstoun / is perillous I the sure,		Avoid sul-
And ful replesshyd / I exhorte the		phur baths
flesshly lustys / and bathis to ffe,	1650	and exercise
Rennyng afftir mete / and also rydyng,		after meals.
Which cause wyl / a seknesse / callyd quakyng.	1652	

(237)

In Etyng of flyssh / make no Contynuaunce,	1653
ffor afftir the sentence / of expert Ipocras,	
fflyssh / the Complexion / puttith to varyaunce,	
And pure blood / Corruptith in short spas,	
Medlyd with mylk / Causith boody and fas	1657
With lepre / to be smet / thorough disposicioun	
Off vnkynde humours / by inward Corrupcioun.	1659

**how the body is devided into foure principal parties.**

(238)

<b>O</b> Alysaundre / peyse in a <sup>1</sup> ballaunce	1660
how principal parties / foure ther be	
In mannys boody / which for Remembraunce	
And awayl / to thy magnanymyte	
I shal entitle / And yif superfluyte	1664
Of evil humours / to Ony of them enclyne,	
I shal the teche / A special medicyne.	1666

(239)

Off this Secrees / to yive the cognicioun,	1667	[fol. 40 b.]
The first membryd / this matere to applye,		The first
Wheer powrys Organycall / vse ther operacioun,		principal
Is the heed / And where in the fourthe partye		part is the
Set In resydence / is the ffantasye,	1671	head:
And next in Ordre / ymaginacioun,		the chambers
With mynde / Remembraunce and Estymacioun.	1673	of the head;

(240)

Yif Superfluyte / or Ony evil humours	1674
Of qualitees gendre / by in-proporceyoun	
In the hed / be signes / and Colours,	

<sup>1</sup> 'a' not in MS.

	knowe thou shalt / the indisposicioun	
	be this doctryne / and instruccioun :	1678
signs of disease in the head;	The Eyen dymme / the browys wex greete,	
	The noose thrylles shrynke / the templys doon bete.	1680

## (241)

remedies for disease of the head.	This to Recure / A Souereyn medicyne	1681
	Is Aloes / as sey doctours of ffame,	
	Soore boylled / in dowset and swet wyn,	
	With a Roote / of which is the name	
	Pulgichyn / which boylle must in same	1685
	Tyl tyme the wyn / half wastyd be,	
	Which than thus vsyd / is profitable to the.	1687

## (242)

[fol. 41 a.]	Take these Erbys / souereyn and entier	1688
	In to thy mouth / with the swete licour,	
	And them close there / in dewe maneer,	
	Which distroye shal / ech Corrupt humour ;	
	And kepe them there / tyl tyme thou savour	1692
	Of amending / the Comodite,	
	And expuleyoun / of Superfluyte.	1694

## (243)

Another pro- fitable thing for the head.	fferthere to geve / the Enformacioun,	1695
	Of mustard whyte / the seed is profitable	
	Grounde to poudir / for conservacioun	
	Reysed in tyme / a quantite mesurable :	
	And yif thou be / necligent and vnstable	1699
	In Eyen and brayn / in specially	
	In these thynges / thou shalt haue gret mallady.	1701

**The second principal part of the body.**

## (244)

The second principal part is the breast.	<b>T</b> he second part / this matere to combyne,	1702
	Is the breest / which yif syknesse	
	Doo Enfeble / in degre or signe,	
	Toknys foure / to the / shal it expresse :	
Signs of dis- ease in the breast.	Tounge lettyd / mouth salt with bittirnesse	1706
	Or ovir swet / of stomak / the mouth egir,	
	Ache in membrys / in ech sesoun or wedir.	1708



(245)

For the breest thus brosyd / vse this medicyne :	1709	[fol. 41 b.]
litel to Ete / is good phesyk,		
To make vomyth / afftir my doctryne,		
Sugre Roseet / with aloes, mastyk		A remedy.
Wel Chawyd / as sey doctours awtentyk,	1713	
Reseyved in tyme / proporeyoun and mesure,		
Off vnkouth seknesses / the breest doon Recure.	1715	

(246)

And yif so be / that these doon the faylle,	1716	
Take Sum Spice / good confortatyff,		Another
Which to the Appetight / gretly doth avaylle,		remedy.
And the body / conserveth in good lyff,		
Causeth pees / where was debat and stryff;	1720	
Alle Corrupt humors / expelleth echoon		
With a letuarye / Callyd Dionyson.	1722	An electuary.

(247)

In foure wyses / thou shalt have gret peynes	1723	
Yif thou my counseyl / refuse in this partye ;		
Sharp feverys / Ache in heed and Reynes :		
Enpechement / the trewthe to speceffye, <sup>1</sup>		Four evil
Propirly to speke / the tunge which doth denye,	1727	results of
And is Occasyoun / Auctours bere witnesse		disease in
Of many vnkouth / and straunge syknesse.	1729	the breast.

### The Thrydde principal party of the body.

(248)

<b>T</b> he thrydde party / to speke in termys pleyne,	1730	[fol. 42 a.]
Is the wombe / in the boody natural,		The third
Which yif evil / in degre or signe conteyne,		part of the
knowe thou mayst / by these thynges in especial :		body, the
Rednesse in the kne / the wombe bolnyth <i>with</i> al	1734	belly.
Of kynde / causith to goon hevly,		Signs of dis-
Geyn which these medycines / take for Remedy.	1736	ease of the

(249)

Resceyve inward / sum light purgacioun,	1737	A remedy.
Which sotil and light / is of nature,		

<sup>1</sup> This line out in Harl. 4826 and Lansd. 285. Lines 1725 and 6 transposed in MS.

And of the breest / the confirmacioun,  
 Aforeseid also / wyl it Recure ;  
 And yif thow leve / these medicynes I the sure, 1741  
 As Oold philisoffres / Cleerly doon expresse,  
 In many foold / cause it wyl seknesse. 1743

## (250)

Evil results of disease in the belly. Ache in the Rottle / And Ek in the haunches, 1744  
 In bak loyntes / And also Reynes,  
 With the flix / And many othir braunches,  
 Evil digestioun / with othir divers peynes :  
 This shewith experience / which nevir feynes, 1748  
 Modir of konnyng / and cheef maistresse,  
 As Oold philisoffres / in wryting ber witnesse. 1750

[fol. 42 b.]

**The fourthe principal parte of the body.**

## (251)

The fourth part of the body, the genitals. The fourthe party / this matere to combyne, 1751  
 Is the genital / founde incerteyn,  
 Vnto which yif corrupeioun / do enclyne,  
 Signs of disease in the genitals. These be the signes / As philisoffres seyn ;  
 Mete to Receyve / the stomak doth disdeyn, 1755  
 To Coyllons, yerde / Rednesse doth resoorte,  
 Gayn which these medycynes / doon counforte. 1757

## (252)

Remedies. An Erbe namyd Apus / breffly to expresse, 1758  
 With seed of ffenel / is profitable to the,  
 Off Archemise the Roote / Acheen & Atracies,  
 Which thus disposed / this seknesse make to ffele :  
 The herbe the Roote / put togidre al thre, 1762  
 With white wyn / drynk it in the morwenyng,  
 ffrom seknesse in genital / kepith soget and kyng. 1764

## (253)

fferthere be it knowe / to thy magnificence, 1765  
 That watir and wyn / take in smal quantite,  
 litel to Ete / mesuryd by prudence,  
 Results of disease in the genitals. Among othir / is profitable to the ;  
 And yif this doctryne / of the dyspyed be, 1769  
 Thou shalt Renne / in Ache / of the bladder,  
 Which of the stoon / seknesse wyl Engender. 1771

An Ensamble how a kyng shulde be inquisitiff to knowe  
diuers Oppynyouns of lechis or of phisiciens.

[fol. 43 a.]

(254)

**F**Erther I haue Rad / in storyes of Antiquite, 1772  
how to Assemble / made a myghty kyng  
Alle phisiciens / hihest of Auctorite  
Of Inde and Grece / them streyghtly comaundyng  
Oon medicyn to teche / which ageyn al thyng 1776  
Noyows to the body / were Sufficient;  
To whoom the Grecys / thus seyde ther entent: 1778

A king desires of learned physicians of India and Grece what is the best medicine.

(255)

“ Whoo in helthe / to persevere wyl be sure, 1779  
And Conserve / the hete natural  
With oute langour / longe to endure,  
hoot watir / to drynke / hym doth be fal :  
The mouthe replesshid / by proporcioun equal 1783  
Tymes thre / in Aurora fastyng,  
Erly to drynke / is moost medicynable thyng.” 1785

The Greeks recommend the patient to drink hot water three mornings running.

(256)

The phisiciens of ynde / in ther Oppynyoun, 1786  
Seide that madicyne / moost profitable  
Was to vse / in dewe proporcioun,  
Mylk whyte / *with* mastursu / thynges medicynable,  
Receyved fastyng / moost avayllable 1790  
Man to Conserve / in prosperite and welthe,  
Good inward disposicioun / and bodily helthe. 1792

The Indians recommend him to drink milk and mastursu fasting.

(257)

But knowe Alisaundre / And peyse in ballaunce, 1793 [fol. 43 b.]  
That in this doctryne / myn Oppynyoun  
Clerly to entitle / in thy Remembraunce,  
Breeffy is this / for ful Conclusyoun,  
Whoo slepith wel / be natural resoun, 1797  
Tyl wombe avoyde / al pondorosite,  
Excludyng seknesse / stant in liberte. 1799

Aristotle's opinion.

(258)

Sleep receyved / in tyme and mesure, 1800  
As resoun previth / and experience,  
ffroom these seknessys / the boody doth Recure, The value of seasonable sleep.

Which previd is / by phisichal prudence.  
 Palsy and Gowte / comyng of necligence, 1804  
 Ache from the wombe / and Joyntes echoon,  
 ffrom tremblyng and quakyng / kepith membir & boon.

(259)

Three good morning medicines. And he that vsith / in morwe these thre thynges, 1807  
 Alibi Aurei / thre dragmes in substaunce  
 Vue passes / or goode and swete Resynges,  
 Off flewme warde / shal haue noone *perturbaunce* ;  
 The mynde hool / excludyng variaunce, 1811  
 Shal be of kynde / and ygnoraunce dysdeyn,  
 The boody ffre / from the fevir quarteyn. 1813

(260)

[fol. 44 a.] fferthere to entitle / in the Audight Countable, 1814  
 Off thyn Remembraunce / secrees of myn doctryne,  
 It is good to eat nuts, figs, and rue. Notys te Ete / and fygges is profitable,  
 Or leys of Rewe / Agreable and ffyne,  
 Geyn al venym / souereyn medicine ; 1818  
 And breffly to conclude / in especial  
 Alle these conserve / the heete natural. 1820

**How profitable is to knowe diuersite & kyndes of metes  
& drynkes.**

(261)

**F**Erthere Alysaundre / be it knowe to the 1821  
 That profitable is / in especial to a kyng,  
 Of metys & drynkes / knowe dyuersite,  
 With proporcoun / and tyme of Receyvyng ;  
 ffor afftir the sentence / of philosoffres wrytyng, 1825  
 Summe are sotil / groos by nature,  
 Othir A-twen bothe / in mene kepe mesure. 1827

(262)

Foods which make good blood. Blood pure Engendir / and Enlvyne 1828  
 Metys smale / and sotyl in substaunce,  
 As whete hennys / Chekenys good and fyne  
 The boody norisshe / The stomak kepe fro grevaunce ;  
 Those good for labourers are unfit for others. Groos metys / make no *perturbaunce*, 1832  
 In labouryng men / which may them deffye ;  
 In othir / engendir malencolye, 1834

(263)

Which atwen bothe / kepe ther mesure,	1835	[fol. 44b.]
As phisciciens / wryte of Auctoryte,		
Engendir noon flewm / by kynde of ther nature,		
Ne of humours / superfluite ;		
As geet, motown / And othir that be	1839	Hot and moist foods.
hoot and moyst / in ther operacioun		
Moost indifferent / to ech complexioun.	1841	

(264)

How be it / that Sumtyme incerteyn	1842	
These flechys be kynde / make wombe hard & drye,		
Yit newly rostyde / Receyved and newly slayn,		
Take fro the speete / and ete hastily,		
They be holsom / Resoun doth it not denye :	1846	
And breefly to conclude / this matere in sentence,		
Of fysshes the kynde / is lyk the experience.	1848	

(265)

The ffyssh litel / and of sotyl skyn,	1849	The kinds of fish.
Norysshed in watir / swet and rennyng,		
I mene as perche / with the sharp ffyn,		Perch specially mentioned as good.
be moost holsom / to man them receyvyng :		
And in ded watir / bothe Oold and ying	1853	
ffissh norhisshid / is vnprofitable,		
And vnto kynde / not avayllable.	1855	

The knowyng of watrys, and which be moost profitable. [fol. 45 a.]

(266)

Thow owest to wete / that watir is profitable	1856	
here in herthe / to ech Creature,		
To man, woman / and beeste vnresonable,		
Which from Corruptioun / the body doth recure,		
Rennyng from hillys / and erthe which is pure,	1860	Running water is good to drink, where there are no marshes.
Or neer to Citees / stillyng as perlys Rounde,		
Passyng holsom / wher mersshys do noon habounde.	1862	

(267)

Watir also / which that is moost lyght,	1863	
Swete or bittir / in ech degree and signe,		
ffrom the see / comyng of trewth and right,		
Thorough hih hyllys / As perl Argentyne,		
knowe may be / whan they be good and ffyne,	1867	

Be signes sixe / folwyng in sentence,  
 Prevyd be resoun / and experience : 1869

## (268)

Different kinds of waters  
 Lyght of nature / to make repeticioun, 1870  
 Cleer ther-with / and of good Odoure,  
 Soone hoot, soone Coold / be dyuers operacioun,  
 With oute Corruptioun / and of good savour,  
 White also / and of bright Colour, 1874  
 Of which the Contrary / by polityk prudence,  
 Thus knowe thou mayst / bexperience. 1876

## (269)

[fol. 45 b.] Off slepyng wayours / watrys incertayn, 1877  
 which are to be avoided. Salt, bittir, and fumous / the wombe doon drye,  
 In lowe valeys / also which be playn,  
 be hoot and hevy / trewth to speceffye ;  
 Wher strengthe of phebus / renewith his partye, 1881  
 And watrys ther placys / kepe as they be-gan,  
 Of them to drynke / Causeth Coleram nigram. 1883

## (270)

Watrys that renne / be many diuers londys, 1884  
 Be hoot, grevous / vnholsoom, and hevy,  
 Which tarage haue / of foreyn dyvers sondys,  
 As by experience / previd is redily :  
 Whoo drynketh watir / ffeblyth his body, 1888  
 Afore mete / of stomak heete with-drawith,  
 And ful replesshyd / flewme Engendrith. 1890

## (271)

As Oolde philisoffres / Accoorde al in Oon, 1891  
 Sleep is norysshe / of digestion ;  
 To drynke watir / as they seye echoon,  
 At mete Contynually / causeth Currupcioun  
 In the stomak / and is Occasyoun 1895  
 Off hevynesse / slouth and disturbaunce,  
 Which puttith a man / out of good gouernaunce. 1897

## (272)

[fol. 46 a.] Thou owyst to drynke / in somyr watir Coold, 1898  
 Drink cold water in summer,  
 Namly whan phebus / is in his hih degre ;  
 lewk warm in wyntir / in phesyk as it is toold,



Among othir / is profitable to the :		and warm in winter.
ffor as doctours / Recoorde of Auctoryte,	1902	
Coold in wyntir / in euery maneer wyght,		
And hoot in somyr / destroye the Appetight.	1904	

**Of knowynges of vynes, & noynges & bountes of them.**

(273)

<b>S</b> One Alysaundir / in these secrees devyne,	1905	
ffor Chaung of Complexioun / by drynesse or <sup>1</sup> humydate,		
Profitable is / in ech degree and signe,		
Off wyn to knowe / the werkyng and propirte,		
Which receyved / where as necessite	1909	
And tyme requeryth / Afftir my doctryne,		
Geyn al syknesse / is souereyn medycyne.	1911	

(274)

Wyn of the grape / which growith evene vpright,	1912	Hill-grown wine is the best.
Ageyn hillys / to his singuleer counfort,		
Where as phebus / with flamyng bemys bright,		
Dayly vprisyng / newly doth resoort,		
Is moore drye / Afftir philisoffres repoort,	1916	
Than othir which / growith naturally		
In placys pleyn / moyst and shadwy.	1918	

(275)

The first <sup>2</sup> flewmatyk / as folk Oold in age,	1919	[fol. 46 b.]
Gretly doth profite / take by attemperaunce,		Whom wine profits.
hoot and yong / puttith to damage,		
In Oold mys-humours / restorith to gouernaunce		
Superfluytees / and al disturbaunce	1923	
Puttith to flyght / and shewith to exigent,		
by cause it is / to there nature convenient.	1925	

(276)

Wyn moost Reed / and thikke be kynde,	1926	Red and thick wine engenders good blood.
Engendrith good blood / as Auctours repoort,		
Which strong and myghty / dullith the mynde,		
Take out of mesure / doth not counforte ;		
Corrupt humours / causith to Resoorte,	1930	Its ill effects if taken to excess.
To ech membir / breffly to expresse,		
Noyeth the stomak / reyseth wyndynesse.	1932	

<sup>1</sup> 'of' in MS.

<sup>2</sup> to ' inserted in other MSS.

## (277)

	To ech complexioun / of mannys nature,	1933
	Moost medieynable / and lyeour indifferent,	
Where good wine is grown.	Is of the grape / which growith I the sure,	
	In large feeldys / to them convenient,	
	Strecchyd abroad / with oute impediment,	1937
	With hillys and valys / Envirownyd aboute,	
	Gadryd in tyme / best lyeour with outyn doute.	1939

## (278)

[fol. 47 a.]	Breeffly as thus / to expresse what I mene,	1940
A good grape for making wine.	looke they be rype / and of good swetnesse,	
	Strong in substaunce / no grenness let be sene,	
	ffrom the stok / excludid al moystnesse ;	
	And of this doctryne / to haue more redynesse,	1944
	looke of wyn of the grape / a litel departyd be	
	ffroom the kernel / for lak of humydite.	1946

## (279)

The colour of good wine ;	Wyn holsom also / owith to be of Colour,	1947
	So atwen Red / and gold ffyne,	
	Ponyaunt, delectable / sharp in savour,	
	Thykke at the botme / of Colour Citrine,	
	Above Cleer / with licour divine ;	1951
	Receyved in tyme / and mesurably,	
	Excludyng disese / Counfortith the body.	1953

## (280)

	fferthere Alisaundre / to expresse what I mene,	1954
	knowe and entitle / in thy Remembraunce,	
14 properties of good wine.	That wyn good propirtees / hath ffortene,	
	Off Old philisoffres / peysed in ballaunce ;	
	Enforsyng the stomak / excludith perturbaunce,	1958
	ffortefieth the heete / in the body natural,	
	Good digestioun / causith in especial,	1960

## (281)

[fol. 47 b.]	Conservith the stomak / from Corrupeioun ;	1961
	By al the membrys / the mete doth lede,	
	Which convertyd / by transmutacioun,	
	Chaungid to norsshyng / the body doon fede	
	With pure blood / of this matere take hede,	1965

Makith to aryse / the heete be mesure,  
ffroom the stomak / to the brayn by nature : 1967

(282)

Evyl humours destroyeth / the Colour makith reed, 1968

Counfortith corages / Clarifieth the sight,

The tounge Elloquent / And delyuer in the heed,  
ffroom fretyng malencolye / makith the body light,

Causith good Appetight / makith hardy to fight ; 1972

but these be vndirstande / breefly I the sure,

Of wyn receyved / in tyme and mesure. 1974

(283)

And knowe Alisaundre / that wyn Outragiously, 1975

Out of tyme / Resceyved, and mesure,

Of these comoditees / Cause contrary,

And the body / longe to Endure,

Doon not permitte / in good Chazng and mesure, 1979

but moo of syknessys / Causith haboundaunce,

That wyn mesuryd / commoditees in substaunce. 1981

(284)

Bookys also / of phesyk and medicynes, 1982

be a maneer / of Comparysoun,

Atween the Rembarbe / good and holsom Wynes,

This lyknesse / make in disposicioun,

As the rembarbe / holsom of condicioun, 1986

Take out of mesure / is dedly and venym,

ffor short conclusyoun / so holsom is wyn. 1988

[fol. 48 a.]  
Comparison  
between wine  
and rhubarb.

**Here specially preyseth wyn. and techith a medycyn ageyn  
drounkenesse of it.<sup>1</sup>**

(285)

**I**N sentence brief / to wryte in termys pleyn, 1989

Sorippys bittyr / be profitable to the,

Of syrups.

fful or fastyng / receyved incerteyn,

Of humours or flewm / whan superfluite

Doon habounde / in signe or degre, 1993

Which in the body / cause Corrupcioun

Of qualitees / shulde be in *proporcoun*. 1995

<sup>1</sup> In margin of MS.

(286)

The foolish-  
ness of those  
who neglect  
the help of  
wheaten  
bread, good  
flesh, and  
good wine;

fferthere I mervaylle / in myn Oppynyoun, 1996  
How man compiled / and maad of foure humours,  
May be secke / or tende to Corrupeioun  
Whyl he may haue / special thre socours,  
Good breed of whete / flesh that wel savours, 2000  
Of tarrage / and stok / good and holsom wyne,  
Reyceyved in mesure / lycour moost divyne. 2002

(287)

[fol. 48 b.]  
or who take  
too much  
food,  
too much  
work,  
or too much  
drink.

Contrarye be / of nature to these thre, 2003  
Moche to Ete / Ovir moche travaylle,  
drynk to Receyve / in superfluite,  
Of the body / ech membre doth disvaylle;  
but yif these / the body doon assaylle, 2007  
And of drynk / superfluite specially,  
be sotyl meenys / vse this remedy. 2009

(288)

A cure for  
drunkenness.

ffirst to be washid / is profitable thyng, 2010  
In watir boyllid / hoot and temperat;  
Afftir, ovir / a ryveer rennyng,  
To be set / Arrayed to thyn estat,  
With salwys, wyllwys / Envyrondd preperat, 2014  
Afftir the stomak / anoynted with-al,  
With the Onyment / callyd Sandal. 2016

(289)

Do not leave  
off drinking  
suddenly.

Phesciciens also / preve be prudence, 2017  
How norisshyng / that tyme is the savour,  
To nature of / good spices and encence,  
Mesuryd in tyme / by dilligent labour;  
And whoo of wyn / lyst to leve socour, 2021  
Hym behovith / by Successioun redily  
It to leve / and not Sodeynly. 2023

[fol. 49 a.]

**Of the Rightwisnesse of a Kyng and of his Counseil.<sup>1</sup>**

(290)

**F**Erthere / Alysaundre / gyff Advertence, 2024  
though of accoord / philisoffres expresse,  
To a prynces / hih magnificence.

The duty of  
a kyng to his  
subjects.

Thyng Celestial / is Rightwysnesse,

<sup>1</sup> In margin of MS.

- Maad to conserve / the blood and Richesse 2028  
 Of his sogettys / possessyouns and werkys,  
 In which / his Regalye stant / as sey clerkys. 2030  
 (291)  
 ffrom god sent / for his Creaturys 2031  
 Ryghtwysnesse namyd / shap of intelligence, Righteous-  
 In sogettys obeysaunt / Souereyn recurys, ness.  
 Which doth cause / groundid on prudence,  
 Sent was / noote this sentence, 2035  
 Vnto prynces / to conserve ffrom pillage,  
 Alle sogettys / extorciouns and damage. 2037  
 (292)  
 Men of ynde / in ther Oppynyoun 2038 The Indian  
opinion of a  
king's duties,  
 ffor this concludid / wrytyng berith witsnesse,  
 Off a prynce / for breef conclusyoun,  
 To his sogettys / bettir is rightwysnesse  
 Than Aboundaunce / or plente of Richesse 2042  
 In the Reem / and moore Avayllable  
 Than Reyn ffrom hevене / A kyng resonable. 2044  
 (293)  
 And for they shulde / make no dysseveraunce, 2045 [fol. 42 b.]  
 but ther kyng / And ryghtwysnesse Ioye in Oon,  
 Atwen hem / they made Affyaunce,  
 Which was thus wryte / in marbyl stoon :  
 With oute ryghtwysnesse / prynce may be noon, 2049 and how they  
made a con-  
tract with  
their kings.  
 And breefly to wryte / with-oute superfluyte,  
 Ryght and the Kyng / as brethryn owen to be. 2051  
 (294)  
 It is to the / also greet avaylle, 2052  
 And accordyng / to thy magnificence,  
 Oppynyouns to here / of thy counsaylle,  
 And benygly / to gyff audience,  
 To ther counsayl / giff advertence, 2056 How a king  
should be-  
have in his  
council,  
 Intitle and rolle / ech Oppynyoun,  
 In thy remembraunce / but lerne this conclusyoun. 2058  
 (295)  
 Thyn entent / do nat expresse, 2059 and not allow  
his own  
opinion to be  
known till  
after.  
 Which thou hast / at the begynnyng,  
 ffor thou owyst / of verray ryghtwysnesse  
 PHILOSOPHERS.

Therof be blamyd / as witnessith wrytyng.  
 keep tounge in mewe / be cloos in werkyng, 2063  
 Tyl tyme thou be / in purpoos for awayl,  
 In effect to folwe / ther counsayl. 2065

(296)

[fol. 50 a.] Conceyve the Counseyl / peyse it in ballaunce 2066  
 Slow in de-  
 liberation,  
 Off eche persone / hih or lowe degre,  
 Which doth Iuge / with oute varyaunce,  
 ffor moost love / which he hath to the ;  
 And whan alle thynges / determyned be 2070  
 rapid in  
 action,  
 By thy counsayl / them put to execucioun,  
 ffor to a Reem / delays Cause destruccyoun. 2072

(297)

Delay is  
 dangerous.  
 To make dellayes / namely tyme of nede, 2073  
 Is greet pereel / as philisoffres devyse  
 Off tendir in Age / to this mateer tak hede :  
 Prudent counsayl / loke thou nat despice,  
 ffor sinne of nature / be provident and wyse. 2077  
 Summe folkys / by disposicioun  
 Afftir ther tyme / And constellacioun. 2079

(298)

A story of a  
 child born in  
 India  
 This to conclude / wrytyng I ffynde, 2080  
 A lyknesse provid / by experience  
 Off an Enfaunt / in the Cuntre of ynde,  
 Boore in a place / where men of intelligence  
 Herborwed were / which gevyng Aduertence 2084  
 Of this Child / to ech proporecioun  
 This doom gaff / by natural resoun. 2086

(299)

[fol. 50 b.] Boore he was / vndir such signe, 2087  
 under fortu-  
 nate constel-  
 lations,  
 Constellacioun / and planete delectable,  
 That he shulde / Enelyne to doctryne,  
 be light of membrys / Curteys and Amyable,  
 lovyd of statys / to Counsayl avayllable, 2091  
 Of Sevene sciencys / haunyng in sight cleer,  
 Whoos ffadir of wevyng / was an Artificeer. 2093

son of a  
weaver,

(300)

Tyme passyd / this child grew to Age, 2094  
 Weel proporeciownyd in membrys Organycalle,



Whoom his ffadir / for worldly avauntage,	
Boonde and dysposyd / to crafft mechanycalle :	
but this Enfaunt / for no thyng myght be falle,	2098
lerne myght / ne for Correccioun,	
Be-cause it was / ageyn disposicioun.	2100

who would  
learn no  
handicraft,

(301)

They took away / the brydel of A-reest,	2101
Hym puttyng / to folwe his owne entent,	
He sett his herte / to byde with the wyseest	
Of that Cuntre / And moost prudent,	
Which in labour / wolde be dilligent	2105
Hym to Enforme / in science by lecture,	
The kynde of thynges / Conteyned vndir nature.	2107

but, left to  
himself,  
sought com-  
pany of the  
wisest,

(302)

The mevyng of the firmament / and al othir thynges	2108.	[fol. 51 a.]
vndir nature / he lernyd Redily,		and learnt all knowledge,
Good manerys also / to governaunce of kynges,		
And by his wysdam / and sciencys fynally,		
Be-cause he was / trustyd Specially,	2112	and became chief of the king's council.
He had the rewle / and disposicioun		
Of the kyng / and al his Regioun.	2114	

(303)

Contrary to this / in wryting I ffynde	2115
How a nobil / and a Royal kyng	
Two Children hadde / in the lond of ynde,	
Off which whan Oon / Cam to growyng,	
He was set / to liberal konnyng,	2119
Taught by mastres / of hih Auctorite,	
As a-partenyd / to his dignite.	2121

But there  
was a king's  
son

(304)

But in that part / he was vntretable,	2122
Maystre ne ffadir / myght no thyng awaylle,	
Science nor Crafft / to hym was delectable,	
but to forge / malyable mataylle :	
Put no delight / in countirfet Apparaylle,	2126
but dysposed / in yong and tendir Age,	
As Child bore / of vile and smal lynage.	2128

who would  
learn nothing  
but how to  
forge metal.

## (305)

[fol. 51 b.]	The kyng stonyd / greetly in thys partye,	2129
The king, deeply grieved, called to- gether his wise men,	Of his Reem / Assemblyd in presence	
	Alle grettest clerkys / Comaundyng streyghtlye	
	That they shulde doo / ther entieer dilligence	
	Hym to Enfoorme / by ther science	2133
	Why his sone / of his disposicioun,	
	Sauf oonly to forge / wolde take noon informacioun.	2135

## (306)

who said that the stars had so ordered it at his birth.	In ther Oppynyoun / they accoordid alle in Oon,	2136
	And yove this Answer / for ful conclusioun	
	Of his nature / what Enfaunt that wer boorn	
	In that signe / or Constellacioun :	
	He shulde be / of natural resoun,	2140
	dysposyd that Crafft / Oonly to vse,	
	And alle othir / vtirly refuse.	2142

## (307)

So that kings ought not to despise wise men of low estate.	These experymentys / Owe to meve a kyng,	2143
	Nat to despise / A man I the sure,	
	litel of stede / and litel of growyng,	
	But afftir he spryngeth / in vertu and norture,	
	So hym to Cherysshe / owylle of nature,	2147
	Whethir he be / of hih or lowe degree,	
	A kyng florysshyng / in excellent dignitee.	2149

## (308)

[fol. 52 a.]	He owyth to be lovyd / that vices will eschewe,	2150
Whose advice is to be trusted.	Which lovith trowthe / and counseyllith trewly,	
	To the thy sogettys / stedfast, Iust, and trewe,	
	And of thy wyl / Sumtyme the contrary,	
	Which doth nat spare / to telle the feithfully,	2154
	To this counsayl / yive Affyaunce,	
	Which in thy Reem / Cause wyl good governaunce.	2156

## (309)

Advice as to government.	Ordre thy mateerys / afftir ther substantee	2157
	Set nat the last / there the first shulde be,	
	In al nedys / with dewe Circumstaunce,	
	To vse consayl / is profitable to the,	
	With prevy counceyllours / prudent and secre :	2161

- ffor good counseyl / moore doth avaylle  
Than of pepil / greet puissaunce in bataylle. 2163  
(310)
- ffor this entent / in wrytyng as I Rede, 2164  
A greet man wys / and provident,  
Whoos dwellyng / was in the Reem of mede,  
A lettere wroot / and to his sone it sent,  
Of which the tenour / and the content, 2168  
With the prohemye / and conclusyoun,  
This was with oute / varyacioun. 2170  
(311)
- “Dere sone, it is nede / in al thy werkys 2171 [fol. 52 b.]  
To have counsayl / for thou art but O man  
Of qualitees contrarye / Compiled as sey clerkys ;  
Wherfore thy counseyl / take of hem that Can  
The directe / by polityk wysdam, 2175  
In ech mevyng / habite or passyoun,  
The to reduce / by good discrecyoun.” 2177  
(312)
- From thyn Enemy / I counseyl the be sure ; 2178  
Shewe thy poweer / And thyn victorye  
Vpon hym / thy ryght to Recure :  
But I the monysshē / first and pryncipally,  
ffroom hym to fle / in tyme prudently. 2182  
Put not confidence / in the greetnesse  
Of thyn prerogatyf / and excellent hihnesse. 2184  
(313)
- Tak counseyl / in thought do not muse 2185  
As it plesith / So it Receyve,  
The best Accepte / badde do<sup>1</sup> refuse,  
hoo folwith thy wyl / the shal disceyve ;  
Wers smyt flaterieng / than poley or gleyve. 2189  
Werfore perceyve / by logical resoun,  
Whan vndir flours / restith the scorpioun. 2191  
(314)
- Be sad of cheer / play nat the Enfaunt, 2192  
In answeere prudent / wys nat chaungable,  
Oon singuler man / to make thy leyf tenaunt,  
Do not trust  
your power  
into one  
man's hands.

<sup>1</sup> ‘not’ in some MSS.

	To the ne thyne / is not a-vayllable ; ffor yif he be wood / and vntretable,	2196
	He may in his / furyous Cruelte Thy pepil, thy Reem / destroye, and also the.	2198
	(315)	
	fferthermore, sone / tak hed to my doctryne, To haue officers / is profitable to the,	2199
	Thy worshippe and profight / for to mayntyne : And yif thou wylt / lerne this of me,	
How to test your officers ;	Preve thyn officeer / of hihe or lowe degre, By sotyl meenys / vse persuasoun,	2203
	And thanne fynally / take this conclusoun :	2205
	(316)	
	Make compleynt / shewe greet hevynesse, ffeyne the nedy / take hym to the neer	2206.
pretend to be in need :	By sotil meenys / thy consceyt to expresse, As to thy freend / touche thyn officeer, And yif he counseyl / to chevyssh sylveer	2210
	Of thy Iowellys / or thyn tresours, he is trewe / and lounth thyn honours.	2212
	(317)	
[fol. 53 b.]	Yif he Caste / or gynne to counte thy dettys,	2213
if he counts up your debts,	It is signe / of greet providence ; ffals and vntrewe / yif of thy sogettys, Goodyds to Resceyve / he gif Aduertence ;	
or offers part of his own wealth, he is excel- lent,	And yif he offere / of polityk prudence, Part of Richessys / get in thy seruyse, he is so trewe / no good man may hym mempryse.	2217 2219
	(318)	
and to be much praised,	Comende that Officeer / in thyn Oppynyoun, As hym that loueth / moore prosperite, Vnyversal / of thy Region	2220
	Than pryvat awayl / to his singularyte ; Signe of good sogett / take this Auctoryte,	2224
as also an officer who is zealous.	Is whan he dothe / for thy hih honour, Moore than his charge / to thy singuleer plesour.	2226
	(319)	
	And trust not / On hym of discrecioun, Which in tresour / puttith his delight,	2227

- With herte mynde / hath delectacioun,  
 Good to gadre / Whethir it be wrong or right,  
 On whoom growith / evir the Appetight 2231  
 In greet Rychesse / And mony to Abounde,  
 Which as a depnesse / is with oute grounde. 2233
- (320)
- Gyff no credence / to such an Officer 2234 [fol. 54 a.]  
 That is Corruptyd / in his affecyoun,  
 ffor he wyl redily / Seeke mateer,  
 And soone consente / to thyn destruccioun :  
 Tretyng with lordys / ne cognicioun 2238  
 lete hym noon have / and yif he thus offende,  
 Oute of thy presence / hym vtirly suspende. 2240
- (321)
- Love that officer / of hool herte and entieer, 2241  
 Which the lovith / and is ay trefable  
 To thy sogettys / tak hede of this mateer  
 Them to make / to the Agreable,  
 ffrom thy service / which is not permutable ; 2245  
 In whoom also / these vertues may be sene  
 By computacioun / folwyng here ffyftene. 2247
- The fifteen  
 virtues of a  
 good officer.
- (322)
- In membrys parfight / wel to travaylle 2248  
 In the Office / hym commyttyd twoo,  
 Swyfft / vndirstandyng / gretly doth avaylle,  
 with redy consceyt / wheer meen haue to doo  
 That hym is Charged / to execucioun alsoo 2252  
 Soone to putte / Curteys and doughty,  
 ffayr spekere / with-oute flattery : 2254
- (323)
- Groundid in science / and a good Clerk, 2255 [fol. 54 b.]  
 Trewe of behest / hatyng lesynges,  
 gentyl of condiciouns / trefable in ech werk ;  
 Wel mesuryd / specially in twoo thynges,  
 Mete and drynk / for a-boute kynges 2259  
 In-sacyable glotonye / is detestable,  
 Inconvenient / and abhomynable. 2261
- Gluttony is  
 detestable in  
 a king's  
 servant,

## (324)

	That he <sup>1</sup> love worshepe / and encrese,	2262
	Above al thynges / to thy goodlyheede,	
	To gadre gold / leve besynesse,	
	ffor as a-fore rehersyd / thou mayst rede	
and avarice.	Suych an Officeer / in tyme of nede	2266
	Wyl be enclyned / be persuaacioun	
	The to destroye / for Ambicioun.	2268

## (325)

	That he love the / prevy and estraunge,	2269
A good officer loves wise men.	Men of worshepe / put to reuerence,	
	Which for <sup>2</sup> Corrupt[i]on / trewth the wyl not chaunge ;	
	But to ech / be polityk prudence,	
	Graunte his labour / and his dilligence	2273
	To socoure them / which grevyd be in dispenche,	
	With-oute carnalyte / making no difference.	2275

## (326)

[fol. 55 a.]	In his purpos / strong and perseueraunt,	2276
His bearing towards others.	With outyn dreed / to se thyn Avaylle,	
	Meke of condiciouns / and no tyraunt,	
	Off thyn Rentys / knowyn the Resaylle,	
	Secreet in werkyng / sharp in travaylle,	2280
	ffroom greet spekyng / hym kepith discretly,	
	ffor moche spekyng / is signe of ffoly.	2282

## (327)

	In mooche laughtir / that he nat abounde,	2283
	To thy sogettys / gracious and benigne,	
	Off repoort / ay that he be founde,	
	Trewe and stable / in ech degre and signe	
	Among the peple / trewth to mayntene ;	2287
	To symple also / geve supportacioun,	
	And them correcte / which vse extorcioun.	2289

## (328)

	It is to be tited / how prevy with oute obstacle,	2290
	As Oold philisoffres / put in Remembraunce,	
Man is called the micro- cosm.	That in man / is founde greet myracle,	
	Nanyd the litel world / by Auctours allegeaunce,	
	ffor many and / vnkouth circumstaunce	2294

<sup>1</sup> 'He that' in MS.<sup>2</sup> 'Corrupt / on trewth' MS.



ffounde in hym / moost souereyn creature,  
Namyd beeste resonable / be intelligence insure. 2296

(329)

He is hardy as leowñ / dreedful as the hare, 2297 [fol. 55 b.]  
large as a Cok / and as a hound Coveytous,  
hardy as an hert / in forest which doth fare,  
Boxsom as the turtyl / As lyownesse dispitous,  
Symple as the lamb / lyk the ffox malicious; 2301  
Swyfft as the Roo / as beere slough in taryng,  
And lyk the Ellefaunt / precious in ech thyng. 2303

(330)

As the Asse vyle / and Contagious, 2304  
As a litel kyng / hasty and Rebeel,  
Chaast as an Aungel / As swyn leccherous<sup>1</sup>,  
Meeke as a pecook / as boole wood and feel;  
Profitable as the Bee / in his heve, which is his Cel, 2308  
ffair as the hors / As the howle malicious,  
Dowmbe as the ffyssh / And as a mows noyous. 2310

(331)

Noote this processe / in the Audith Countable, 2311  
Of thy Remembraunce / and knowe redyly,  
That in beeste / nor thyng vegitable,  
No thyng may be / vnyuersally  
But yif it be / founde naturally 2315  
In mannys nature / Wherfore of Oon Accoord  
Oold philisoffres / Callyd hym the litel woord.<sup>2</sup> 2317

The title  
microcosm  
justified.

**Of a kynges Secretary.**

[fol. 56 a.]

(332)

**F**Erthere / Alysaunder / Conceyve in thyn entent 2318  
Thy prevy wyse men / for to vndirstande  
In speche fair / in language prudent;  
Gay in endityng / fair wryters with hande  
looke they be / and ferthere in thy lande; 2322  
looke thy wryters / of thy secrees  
In prevy place / wysely kepe thy lettrees. 2324

The qualities  
of a secretary.

<sup>1</sup> Blank in MS.

<sup>2</sup> 'worlde' in all other MSS.

(333)

How fair  
language  
beautifieth a  
king's letters.

Lyke as a Robe / fayr<sup>1</sup> of greet Rychesse, 2325  
 Worshippeth the body / of a myghty kyng,  
 So fair language / trewth to expresse,  
 Worshippeth a lettir / with good endityng ;  
 look thy secretary / Conceyve in ech thyng 2329  
 Thyn entent / and it redily  
 To execucioun / Can put wittily. 2331

(334)

How they  
should be  
rewarded.

Thy hilnesse also / for to enhaunce, 2332  
 And thy magnificence / lerne this of me ;  
 With greet rewardys / doo them avaunce  
 Afftir here merytis<sup>2</sup> / and ther degre,  
 Which aldayes / besy and wakyng be 2336  
 In thy nedys / for in them stant the warysoun  
 Of thy worshepe / thy lyf or thy destruccioun. 2338

[fol. 56 b.]

**What a kynges massegeer oughte to bee.**

(335)

The import-  
ance of good  
messengers,who are the  
eyes, ears,  
and tongues  
of their lord.

**F**Erthere Alysandre / to spede thy mateerys 2339  
 ffor a-vayl / Enforce thy Corage  
 ffor to haue / swyfft massegeerys,  
 Wys, redy / expert in language,  
 Moost Sufficient / for thyn Avauntage ; 2343  
 ffor a massegeer / As philisoffres recoord,  
 Is the Eye, the Ere / and tounge of his loord. 2345

(336)

Who should  
be chosen.

His Iourne lette / which lyst for reyn ne shour, 2346  
 To whom thou mayst / thy wyl also vncure,  
 Which the lounth / and thyn honour,  
 And if thou ne may / of suych Oon be sewre,  
 At the leste / gentil and demewre 2350  
 look he be / which wel and feithfully  
 Can bere a lettre / and repoorte trewly. 2352

(337)

Who are not  
to be chosen  
on any  
account.

Rakyl of tounge / or moche which doth muse 2353  
 To gete gifflys / what tyme he is sent  
 On thy massaço / hym vtirly reffuse ;

<sup>1</sup> A blank in MS.<sup>2</sup> 'demerytis' in MS.

And ferthermore / nevir vttir thyn entent  
 To hym which wyl be Impotent 2357  
 In al membrys / be Outragious drounknesse,  
 ffor more than he knowith / suych Oon wyl expresse. 2359

(338)

fferthere be prudence / entitle<sup>1</sup> this mateer, 2360 [fol. 57 a.]  
 And it Rolle / in thyn Countable mynde,  
 That hihe Estat / ne greet Officeer,  
 On thy massage / thou vse for to sende,  
 ffor yif he / to tresoun condiscende, 2364  
 Off the and thy Reem / he may be destruccioun,  
 Whoos punysshment / I remytte to thy discrecioun. 2366

Send no great  
 man on your  
 errands,

for fear of  
 treason.

**Of Equiperacioun of Sogettys and Conservacioun of Justice.<sup>2</sup>**

(339)

Conceyve dere sone / how the hous of thy mynde, 2367  
 be thy sogettys / and the tresour,  
 By which thy Reem / Confermyd as I ffynde,  
 Doth Contvne / in greet and hihe honour,  
 lyk a gardeyn / of Redolent savour, 2371  
 Aboundyng in trees / and divers ffrutys,  
 Which gryffyd on stokkys / haue many braunchys. 2373

How a realm  
 profits by the  
 justice of a  
 king

(340)

The braunchis sprede / the frute doth multiplie, 2374  
 And in Caas / lyk and comparable,  
 Off poweer excellent / trewth to speceffye,  
 And of a Reem / tresour perdurable,  
 By the prudence / famous and agreable, 2378  
 Off the Comownys / by polityk livyng,  
 Growe alle vertues / to worshepe of a kyng. 2380

(341)

In werk and woord / and al ther dedys, 2381 [fol. 57 b.]  
 To be mesuryd / is Covennable,  
 ffroom velonye / and wrong in al ther nedys,  
 Them to diffende / to the is portable,  
 Pepil to governe / to the is avayllable, 2385  
 Afftir Custom / And Condicioun,  
 In ther partye / vsyd of thy Regiozn. 2387

who defends  
 them,

and governs  
 according to  
 custom.

<sup>1</sup> 'eititle' in MS.

<sup>2</sup> In margin of MS.

(342)

Choose good subordinates,	To ther Suppoort / gif them an Officer, Which tendith not / to ther destruccioun, Good of condicioun / wys in ech mateer, In tyme pacient / vse noon extorcioun ffor to take this / for ful conclusioun,	2388    2392
or else fear rebellion.	Yif the Contrarye / thou doo / that I the telle, Ageyn the / thy sogettys / shul rebelle.	2394

(343)

Have im- partial judges,	To encrees of thy Court / And also of thy Reem, have Iuges trewe / good and wyse, not parcial / but indifferent men, Which for lukyr / trewthe will not despyse, Prenotaryes / to haue / I the Advyse :	2395    2399
and Courts of Appeal.	ne that the Iuges / Corrupt of entent, Ageyn Iustice / gyf the Iugement.	2401

[fol. 58 a.]

Of the governaunce of Bataylle.<sup>1</sup>

(344)

Do not fight in person.	<b>F</b> Erthere Alysandre / be-hold for thyn awayl, That to thyn hihenesse / it is Conuenient, Not to contvne / werre and bataylle ; In thy persone / Conceyve myn entent, ffor Coveitise or envye / to make bussshement, Or foly to fight / for presumptuousnesse, Is thyng temerarye / and noon manlynesse.	2402    2406  2408
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(345)

Find out the popular opinion of men ;	Off thy Court / look thou be dilligent, ffor to here / the Comoun Oppinyoun, Thy men of Armys / dispreyse not of entent ; But of me / lerne this conclusioun, Gyf them fair speche / behete them warysoun, And to bataylle / entre not sodeynly, but thow haue Armvre / and wepne necessary.	2409    2413  2415
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(346)

Vpon thy Enemy / renue not sodeynly, ne dispurveyed / dreede not for to flee, What tyme thou art / besegyld traytourly,	2416
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<sup>1</sup> In margin of MS.

- ffor dysworshipe / to thy magnanymyte,  
 It is noon / lerne this of me ; 2420  
 Keep wel thyn Oost / and the logge al dayes,  
 Nyhe to hillys / watrys and woodyes.<sup>1</sup> 2422  
 Where to lodge your army.
- (347)
- Haue also greet / Aboundaunce of vitaylle, 2423 [fol. 58 b.]  
 Moore than the nedith / be lyklynnesse ;  
 ffreshe trompetys / greetly doon awaylle,  
 Which to fight / gif greet hardynesse,  
 Strengthe, vertu / Ioye and lightnesse, 2427  
 Vnto the Oost / which is On thy partye,  
 And the meny / discourt / of thy Enemye. 2429  
 Be well victualled, and have plenty of trumpets to liven your men.
- (348)
- Be not al tymes / Armyd Oon Armvre, 2430  
 look thou be kept / wel / with good Archeerys,  
 Summe of thy people / to stand fix and sure,  
 Othir to Renne vpon / to destroy Arblasteeys,  
 fair behestys / wyl make fel as steerys, 2434  
 Wherefore whan thou shalt / entre the bataylle,  
 Thy people to Counforte / greetly doth awaylle. 2436  
 skirmishers to kill the arblasteeys ; remain with the reserves ;
- (349)
- ffe al hastynesse / in especial chydyng, 2437  
 And if thorough tresoun / constreyned thou be to flee,  
 To haue good hors / swift of Rennyng,  
 Doth aparteyne / to thyn excellent dignitee,  
 Which Save thyn Oost / shal and also thee, 2441  
 ffor thy conservacioun / yf thou resort,  
 To alle the puissaunce / gevith greet counfort. 2443  
 do not find fault ; have a good horse ready to retreat ;
- (350)
- And yif thy Enemyes / gyune for to fle, 2444 [fol. 59 a.]  
 Chase them not / ovir hastely,  
 Holde al tyme / togidre thy meyne,  
 Which shal Cause / the haue victory :  
 Engynes to haue / is special remedy, 2448  
 Yif thou assaylle / wyl Castel or tour,  
 With maystryes to myne / and special socour. 2450  
 have siege engines in readiness ;
- <sup>1</sup> 'alway  
 nygh hilles, watirs / & wodys if þu may.'—14408.

(351)

poison or  
destroy their  
wells;

There watrys destroye / or ellys envemyne,

2451

Expert in language / haue explotourys,

have skilled  
spies.

Them to be-traye / be sum Sotil Engyne,

And to knowe / alle ther labourys,

A poynt of werre / thoughe vndir flourys,

2455

Of peynted language / reste the scorpion,

ffor a traytour / to be-traye is no tresoun.

2457

(352)

Lerne this Conclusyoun / folwe my doctrine,

2458

In poyntes of werre / take thyn awayl,

It is better  
to get what  
is wanted  
without war.

And yif thou may / thorough grace which is dyvyne,

With oute werre / take hede to my Counsayl,

Gete thyn Entent / or withe oute batayl,

2462

Off thyn Enmyes / thou owyst, as sey clerkys,

ffor werre shulde be / the laste of thy werkys.<sup>1</sup>

2464

[fol. 59 b.]

**Of the Crafft of physynomye, and the ymage of ypocras.**

(353)

**F**Erther I wyl / thou knowe in this partye,

2465

the excellent science / celestial and diuine,

Philomon,  
discoverer  
of physi-  
ognomy:

ffounde be philomon / I mene phisonomye,

Be which thou shalt / folwyng my doctryne,

knowe disposicioun / in ech degree and signe,

2469

the use of the  
science.

Of al thy peple / by polityk prudence,

Which folwe sensuallyte / and which intelligence.

2471

(354)

The qualitees to enserge / and ther naturys,

2472

With othir Crafftys / which that be secrete,

Poweer of planetys / in al Creaturys,

Dyfformaciouns / of Circes and medec,

lokyng in facys / lerne this of mee,

2476

And of membrys / to se proporecioun,

Off ech wyght / declaryth the disposicioun.

2478

(355)

In this science / philomon Expert was,

2479

And in al partyes / of philosophie,

In whoos tyme / Regnyd ypocras,

<sup>1</sup> Ar. 59. and Harl. 2251 conclude here.



- Expert in phesyk / and Astronome,  
 Off whom for purpoos / and ffantasye,  
 To preve philomon / in his Iugement,  
 disciples of ypocras / thus did of entent.  
 (356)
- Of moost wyse ypocras / they put in picture,  
 The ymage / in ech proporcioun,  
 And to philomon / they Offryd that ffigure,  
 hym be-sechyng / the disposicioun,  
 them to telle / with qualitees and condicioun,  
 Of that man / by his experyence,  
 Whoos figure they / hadde there in presence.  
 (357)
- Poweer of planetys / and Ek the sterrys,  
 And of every / hevenly intelligence,  
 Disposicioun of pees / and Ek of werrys,  
 And of ech straunge / othir science,  
 As the sevene goddys / by ther influence,  
 Or of natural body / the transmutacioun,  
 Of which he droof / this conclusyoun.  
 (358)
- This man he Seide / of natural resoun,  
 Was a disceyvour / lovyng leecherye,  
 ffor which the disciples / in that sesoun,  
 hym to destroye / purpoosyd ffynally,  
 And hym rebukyng / with woordys of velony,  
 They seide “ffool / this ymage prentyd was,  
 Afftir the ffigure / of moost wyse ypocras.”  
 (359)
- This wyse philisoffre / of greet providence,  
 Wel disposed / seying on this maneer,  
 With this Resoun / stood at his diffence,  
 And seide “this ymage / Sovereyn and entieer,  
 Is of ypocras / ffigure bright and Cleer,  
 Wherefore I gaff yow / not enformacioun  
 Of Actual dede / but disposicioun.”  
 (360)
- The Answer yove / they passyd his presence,  
 And to ypocras / yove relacioun,
- 2483 How Hippocrates' disciples tried Philomon
- 2485
- 2486 [fol. 60 a.]  
 with a picture of Hippocrates,
- 2490
- 2492
- 2493 asking his judgment.
- 2497
- 2499
- 2500 He answered that he was deceitful and lecherous.
- 2504 When they rebuked him angrily,
- 2506
- 2507 [fol. 60 b.]
- 2511 he answered that he told not of deed, but of natural disposition,
- 2513
- 2514

how they hadde attemptyd / the science  
 Off wyse philomon / for his disposicioun,  
 which Hip- Which conceyvyng / his owne Complexioun, 2518  
 pocrates ac- Seide it was trewe / be lyknesse,  
 knowledged to be true: Al that of hym / philomon did expresse. 2520

## (361)

ffor this dere sone / I wryte in this partye, 2521  
 Rewlys abreggyd / and sufficient  
 therefore In the science / of phisonomye,  
 kings should Which to parceyve / looke thou be dilligent  
 learn physi- In alle dowtys / which wyl the Content, 2525  
 ognomy. To nature, perteynyng / in substaunce,  
 And atwen qualitees / make disseverance. 2527

## (362)

[fol. 61 a.] In sentence breeff / to wryte to thyn honour, 2528  
 And exclude / al superfluyte,  
 Avoid washy- Man which is / feble of Colour  
 looking men. ffor thyn awayl / looke that thou flee,  
 ffor he is pleynly / tak heed vnto me, 2532  
 To lecchery dispoosed / be nature and kynde,  
 And othir evelys / many as I ffynde. 2534

## (363)

Choose a man Man which lawheth / with wyl and herte, 2535  
 who laughs heartily. Iust / stedfast / and trewe is of nature,  
 The signs of one who loves you personally. Oute of thy presence / whych wyll not sterte,  
 But to be-holde / the deliteth in sure,  
 Reed, shamefast / witty and demevre, 2539  
 Which with teerys / and syhyng makith moone,  
 Whan thou hym blamyst / loughth thy persoone. 2541

## (364)

Do not trust As from thy Enemy / fle his presence, 2542  
 deformed persons, Which a-complysshed / in membrys Organychall  
 Is not / and noote this sentence,  
 ffor awayl / of thy excellence Royal :  
 ffroom hym that is / looke thou ffal, 2546  
 or marked Markyd in visage / for lerne this Conclusyoun,  
 on the face. he is disceyvable / by disposicioun. 2548

(365)

Best of Complexioun / to ech Creature,	2549	[fol. 61 b.]
Is to be / breefly to expresse,		
Wel proporciownyd / and meene stature,		Description of a good appearance;
In eyen and heerys / havyng blaknesse,		
Colour meene / atwen whyte and Reeduesse;	2553	
Visage rounde / boody hool and right,		
With meenesse of the heed / is good in ech wyght.	2555	

(366)

Meene in voys / nouthir to hih nor baas	2556	of the voice,
In moche speche / which doth noon Offence,		
Spekith in tyme / and doth no trespaas		
vnto the Eerys / of the Audience,		
Conveith his mateer / be resoun and prudence,	2560	
In ech Circumstaunce / vsith discrecioun,		
Suych a man / is best of complexioun.	2562	

(367)

Eerys pleyn and soffte doon signeFFE	2563	of the ears,
Man to be boxom / Curteys and kynde,		
Could of brayn / trewth to speceffye,		
And the Contrarye / conserve this in mynde,		
As Eerys sharpe / and thykke, as I ffynde,	2567	
Be evident toknys / and signes palpable,		
Of a fool / nyce and varyable.	2569	

(368)

Off heer also / whoo hath greete quantite	2570	[fol. 62 a.] of the hair,
On wombe and breest / he is, I the sure,		
Good of condiciouns / in ech signe and gre,		
Merveyllous of complexioun / and singuleer in nature,		
In whoos herte / longe doth endure	2574	
Thyng a-geyn Resoun / doo vnfeithfully		
To his Rebuke / shame or velony.	2576	

(369)

Heerys blake / shewe rightwysnesse	2577	black hair,
In a man / and love and resoun,		
The rede also / be signe of ffoolynesse,		red hair,
lak of providence / and discrecioun,		
Of fretyng wretthe / with Oute Occasyoun,	2581	
PHILOSOPHERS.		

And Colour a-twen both / to speke breefly  
Of pesable man / is signe and witty. 2583

## (370)

large eyes, And he that hath / Eeyen Out of mesure 2584

Ovir greete / with oute proporcoun,

He is in voys / of kynde and nature,

Slaw, vnshamefast / with oute subieccioun ;

A-twen bothe / which kepe dymencioun, 2588

colour of  
eyes,

Of Colour brown / nouthir blak nor whyte,

Curteys trewe / and konnyng be of right. 2590

## (371)

[fol. 62 b.] Eeyen longe / and extendid visage, 2591

long eyes, Signe be / of malice and Envye ;

Dul of cheer / which lyst nat to rage,

But as the Asse / evir casteth his Eeye

To the Erthe / tak heed of this partye : 2595

He is a fool / malicious, vntretable,

Hard of kynde / and not sociable. 2597

## (372)

shifty eyes. Eeyen also / which be lightly mevyng, 2598

visage long / with oute mesure,

Off hasty man / vntrewe and levyng,

Be signes Evident / and tooknys I the sure ;

Colour reed / Causyd of blood pure, 2602

Is signe of strengthe / and greet manlynesse,

Which to fight / gevith greet hardynesse. 2604

## (373)

But of this mateere / looke thou heede take, 2605

That werst signe / in disposicioun

Spots round  
the eyes the  
very worst  
sign.

Is whan spottys / reede, whyte, or blake,

Mannys Eeyes / doo enviroun,

Werst of othir / with oute comparysoun ; 2609

Thick eye-  
brows.

And whoo so heer / thykke doth bere

On the browys / is a shrewd spekere. 2611

## (374)

[fol. 63 a.] fferthere, whoo hath / moche heer dependyng 2612

the eyebrow, A-twene the browes / is a shrewd signe.

Browys large / to templys / ech strecchyng,

Signe of hym / that falsnesse wyl mayntyne ;	
Which keepe meene / tak heed of my doctryne,	2616
And in mooche heer / be not Aboundyng,	
Evident signe be / of good vndirstandyng.	2618
(375)	
Noote this mateer / Entitle it Redily,	2619
long noose / strecchyng vnto the mouth,	long noses,
Tokne is of man / boold and hardy,	
And he that hath / the nature that is vnkouth,	
Cammyd nose / bore in north or south,	2623 camuse nose,
With gristil of nose / litel redily,	
Is sone wroth / hoot and hasty.	2625
(376) <sup>1</sup>	
fferthere take heed / to my doctryne,	2626
large nose in myddys / which doth vp ryse,	large hooked nose.
Of a lyere / and greet spekyng is signe,	
As Oold philisoffres / Clerly doth devise ;	
But best he is / in ech maner wyse.	2630
That nose-thrylles / ne <sup>2</sup> nose, I the hete,	
Ovir litel hath / ne Ovir greete.	2632
(377)	
In this mateere / ferthere to procede,	2633 [fol. 63 b.]
And it Entitle / vnto thy good grace,	
Moo of membrys / to the it is nede	
Propirtees to knowe / in special of the fface,	
Dirk ignoraunce / away which wyl chace ;	2637
Which plat and pleyn / though it be specious,	An envious face.
Is signe Evident / of man Envious.	2639
(378)	
Signes be / for ful conclusyoun,	2640
As in wryting / philisoffres seyn,	
Whan face kepith / dew proporcioun,	
These dymenciouns / he kepith in certeyn,	
Not engrosyd / nouthir ovir pleyn,	2644 A well-proportioned face.
Jawys and templys / in mene vp-rysyng,	
Which signe is / of witt / and greet vndirstandyng.	2646

<sup>1</sup> Not in Lansd. 285.

<sup>2</sup> 'the' in MS.

## (379)

The voice,	Meene in voys / neythir to grete nor smalle,	2647
	Signe is of trewthē / and rightwysnesse,	
	Whoo spekith soone / or ony man hym calle	
	Is vnresounable / as philisoffres expresse :	
	Greet voys / signe of hastynesse,	2651
	Greet sownyng / Envyous and Angry,	
	ffair and hih / of wyldenesse and ffooly.	2653

## (380)

[fol. 64 a.]	Considre / Alysaundre / be dilligent labour,	2654
moving of hands,	Whoo in talkyng / Conceyve what I mene,	
	Handys doth meve / is a disceyvour,	
	He stant stable / from these is pure and clene ;	
small neck,	With nekke to smal / in <i>proporcoun</i> whoo be sene	2658
	Is a fool / ovir short / disceyvable,	
	And ovir gross / A lyer detestable.	2660

## (381)

"good round belly,"	And he that hath / wombe greet withoute mesure,	2661
	Proud, lecherous, is / and vnprudent,	
	breest greet, and shuldrys / large insure,	
well shaped body,	With bak wel shape / be signes Evident	
	Of many wourthy / wys and provident,	2665
	Good of vndirstandyng / hardy to fight,	
	Who hath the Contrary / is noyous to ech wyght.	2667

## (382)

long arms,	Armys longe / stretchyng to the knee,	2668
	Tokne of wysdam / is and hardynesse ;	
sharp shoulders,	Shuldrys sharpe / I mene not reysed with slevys,	
	Off evyl feith / is lyklynesse,	
long fingers,	longe fyngerys / trewthē to expresse,	2672
	Crafftys to lerne / yevith disposicioun,	
	In Especial / of manual Operacioun.	2674

## (383)

[fol. 64 b.]	He that hath ffyngres / greet and shoort	2675
thick short fingers,	Is disposed / noote this doctryne,	
	To be a fool / nyce in his dispoort ;	
great feet,	Whoo hath greet feet / vntrewthe wyl mayntyne,	
small feet	litel and light / been evident signe	2679



That he is hard / of vnderstandyng,  
And smale leggys / be tokne of symple konnyng. 2681 and legs,

(384)

Of leggys and helys / be tokenyth largenesse. 2682

—Mighty to be / in strength of body ;

In knees also / trewthe to expresse, knees.

He that is ovir / moche fflesshy,

Is soffte and feble / lerne this naturally ; 2686

Whoo hath litel / is evil of wyl,

In al thynges / hasty with oute skyl. 2688

(385)

To al vertu / disposed, and science, 2689

Good and kynde / of Complexioun,

Is a man / havyng in sentence

Signes twelve / be computacioun ;

ffleshe soffte / of disposicioun,

Twelve signs  
of a good  
man.

2693

Or meenely sharp / and of mene stature.

Twen whyte and Reed / in Colour kepith mesure. 2695

(386)

Swete of look / and the Eerys pleyn, 2696 [fol. 65 a.]

Eyen menely / grete be mesure,

The heed not greet / but a-twen tweyn,

Moché and litel / is good I the sure ;

Nekke sufficient / and of good stature, 2700

Whos shuldrys bowe / a litel mesurably,

In leggis nor kneeys / be not moche fflesshy. 2702

(387)

Cleer of voys / and eke mesurable, 2703

Palmys and ffyngrys / longe in suffysaunce,

Skornys to vse / is not comendable,

lawhyng visage / is good in daliaunce,

vsyd in mene / With dew Circumstaunce ; 2707

ffor afftir the mateer / requerith audience,

So contenaunce to shewe / is good providence. 2709

(388)

Be oon in-sight / deme no man to soone,

2710 Note all the  
members,

In sentence breeff / folwe my doctryne,

ffor hasty demyng / where men haue to doone,

and do not  
draw con-  
clusions from  
one alone.

Of improvidence / is evident signe ;  
And this book / breffly to termyne, 2714  
In oon membir / for ful conclusyoun,  
nevir deme / mannys disposicioun. 2716

## (389)

[fol. 65 b.] Behoold al<sup>1</sup> signes / give aduertence, 2717  
Which moost aboundyn / to se is avaylable,  
And in myude / by polityk prudence,  
nombre of them / which be most profitable,  
In party best / and moost Amyable, 2721  
Which the mvt graunte / the lord moost imperial  
Explicit.<sup>2</sup> Aboue al hevenys / Supra celestial. Amen. 2723

## (390)

Lenvoye.<sup>2</sup> Goo litel book / and mekely me excuse, 2724  
To alle thoo that / shal the seen or rede,  
Yf ony man / thy Rudnesse lyst accuse,  
Make no diffence / but with lowlyhede  
Pray hym refourme / wheer as he seth nede : 2728  
To that entent / I do the forth directe,  
Wher thou fayllest / that men shal the correcte. 2730

<sup>1</sup> 'of' MS.<sup>2</sup> Not in this MS

## NOTES.

p. 1, l. 1. This Introduction is taken advantage of by some to insert the name of the king by whose orders the translation is made. Thus Shirley dedicates his translation to Henry VI, and the French translation in the king's library, printed in 1489, is dedicated to Charles VIII. The first twenty lines are Lydgate's summary of the duties of a king, founded on a couple of lines in the original, "Deus omnipotens custodiat regem nostrum ad gloriam credentium, et confirmet regnum suum ad tuendam legem divinam suam, et perdurare faciat ipsum ad exaltandum honorem et laudem bonorum."

ll. 1—300 represent the prologue in the Arabic version, with the exception of 211—231, which are due to a mistake in some Latin MSS., which substitute the name of Philip of Paris for Jahja ibn al Batrik.

p. 1, l. 8. *The lord* = God.

p. 1, l. 20. 'In your desire this processe for to here.'—*Ass. of Lad.* 27.

'I make an ende of this prosses.'—*B. D. s. M.* 848.

'And shortly of this processe for to pace.'—*Leg. Ariadne* 29.

'What wise I should perform the said processe

Considiryng by gode avisement

My unconnyng and my grete simplenesse

And ayenward the straitte commaundement.'—*B. D. s. M.* 158.

'Of this processe now forth will I procede.'

*Balade In Feverere* 22.

'Takith at gre,' 'To take at gre.'—*T. of Glas* 1085.

p. 1, l. 21. 'By ther favour and supportacioun

To take in gre this rude Translacioun.'—*B. D. s. M.* 840.

'Accept in gre this litil short tretesse.'—*C. of L.* 28.

*rudness of my style.*

'Thy rude langage full boystously unfold.'—*F. and L.* 595.

p. 1, l. 24. 'Voyde of Elloquence.'

'With timorous herte & trembling hand of drede

Of cunning nakid, bare of eloquence.'—*C. of L.* 1.

'Destitute

Of Eloquence.'—*B. D. s. M.* 842.

p. 2, l. 33. *digne* refers to *book* in 31.

p. 2, l. 46. The Arabic and most Latin versions have 'bicornis' or 'duo cornua habuisse dicitur.' The two horns are due to the two horns with which his God-father Ammon is represented. See *Wars of Alexander*, p. 10. Ed. E. E. T. S.

p. 3, l. 77. Lydgate's text only justified him in saying that some of the philosophers had counted Aristotle a prophet.

p. 4, l. 89. *Vnkouth and strange*, 'extranea opera.' See l. 219.

'Uuncouth and straung.'—*Ch. Dream.* 1427.

p. 4, l. 98. *dowe*. Lat. 'columna,' which in some MSS. is columba. Fr. columbe. Shirley, culvour. This opinion is attributed to the peripatetics.

p. 4, l. 104. *Al hool the world*, a common use. See l. 196, &c.

'All whole in govinnance.'—*C. of L.* 373.

'Had whole achievid th' obeysaunce.'—*Ch. Dr.* 2.

'Whole your thought.'—*Ch. Dr.* 498.

p. 4, l. 110. *The Round bal*. When was the orb introduced as a royal sign?

*Septemtryoun*. Several MSS. speak of Alexander, 'qui dominatus fuit toti orbi, dictusque monarcha in Septentrione.' I don't see why 'in septentrione.'

p. 4, l. 112. *vij Clymatys*. The world was divided into seven climates by ancient geographers, such as Ptolemy. These were divisions answering to the length of the longest day. Thus the first climate was from the Equator to where the longest day was 12 hrs. 45 mins., and was named the Climate of Meröes. The second was called from Syenes, the longest day was 13½ hrs.; the third from Alexandria, 13¾ hrs.; the fourth Rhodes, 14½ hrs.; the fifth Rome, 14¾ hrs.; the sixth from the Black Sea, 15¼ hrs.; and the seventh, North Germany, 15¾ hrs., the rest of the world being reputed uninhabitable. The climates south of the Equator were called anti-Meröen, &c. &c. However, more modern writers divide the space between the Equator and the Arctic Circle in twenty-four climates, allowing a half-hour difference of longest day to each climate. See *Cluverij. Introductione in Universam Geographiam*, Lib. VII.; *Amst. Elz.* 1659. 12° p. 22; *Borrhaus in Cosmographiae Elementa*. Bas. 1555. 8° p. 121, &c. &c.

p. 5, l. 113. *gruchyng*. 'Grutching in no wyse.'—*C. of L.* 960.

'Withoutin grutchinge or rebellion.'—*Pilgrim.* 183 b; *Troy-Book*, Bb, d; *Comp. of Bk. Kt.* 554; *L. Lady* f<sub>1</sub> a; *T. of Glas* 424, 879.

p. 5, l. 147. *the ffyn of ther entent*.

'The fine of his entente.'—*T. and C.* iii. 125.

p. 5, l. 150. *magnanymyte*. This expresses a quality not readily expressible in English. Cf. Freeman's *History of William Rufus*. These were men 'quorum actiones in regiam potentiam directae sunt.'

p. 6, l. 155. Lydgate alters his text, which expresses a desire to slay them.

p. 6, l. 160. The text might equally well be Jupartye, but it seems to me that the sense of *imparting* information would do better. The other texts are little guide to what Lydgate would write. The English is, 'But only thou certifie vs bi thi lettres, as thou seemest most spedfulle vnto vs'; the Latin is, 'Quidquid igitur super hoc decreveris, nobis significa tuis scriptis'; the Arabic is, 'What do you advise in this matter?'

p. 6, l. 164. Lydgate here entirely misapprehends the sense of his text, which is that if Alexander can change the air and water of that land, and the disposition of their states, then he was to fulfil his intention; meaning, 'since you can't change the nature of the country, govern it by kindness.'

p. 6, l. 166. An allusion to the spheres of the elements. See quotation in note on line 551. They were supposed to lie immediately round the earth, which was the sphere of earth, then came air, then water, and outside that fire. Then followed the planetary spheres. But *Bart. Angl. de Prop. Rerum* puts it otherwise; see my *Medieval Lore* for some account of medieval astronomy according to him.

p. 7, l. 186. *wynges*. A favourite Middle Age symbol for the protection of a king, &c., derived from Scriptural sources. See l. 324, 'wynges of humble Obedyence.'

p. 7, l. 204. Freinsheim, in his supplement to *Quintus Curtius*, Lib. I., cap. iii., had this in mind when he wrote 'Eam autem Philosophiae partem, quae sibi aliis que probe imperare docet, ita coluit, ut magnanimitate, prudentia, temperantia, fortitudine, quam armis et opibus instructor, tantam imperii Persici molem subruere aggressus censeatur.'

p. 7, l. 210. The mistake of attributing this to Philip of Paris arises from a shortened Latin copy, which put Philip of Tripoli's heading, and omitted his dedicatory letter to Bishop Guido. Paris seems to have been arrived at from reading the contracted form of 'Patricii' as 'Parisii.' There is no Philip of Paris who can be found likely to have had anything to do with this work.

p. 7, l. 220. *sugryd enspyred Elloquence.* See l. 376.

'A word of sugrid eloquence.'—*C. of L.* 933.

'Of Tullius had the sugrid eloquence.'

*Lydgate's balade of good conseil* 100.

'sugred dytees.'—*Troy-Book* G<sub>3</sub> a.

'sugred eloquence.'—*Troy-Book* K<sub>3</sub> d.

'The sugred language.'—*Falls of Pr.* 163 d.

p. 8, l. 224. *Tullius gardyn.*

'The blosomes fresh of Tullius gardein sote.'—*C. of L.* 8.

p. 8, l. 227. *wakir goos.* *Parl. Foules*, st. 52.

p. 8, l. 232. Lines 232 to 301 are repeated, 603—37 more compactly. The Arabic very curiously represents Jahja ibn al Batrik as searching all the temples of the *Egyptians*. The differences between the two versions show us Lydgate getting over the ground, or pausing to amplify every thought, and the results.

p. 8, l. 246. *Cupydes ffyr*, learning under the guise of love.

p. 8, l. 249. *Cytheroes tonne.* Is this a reference to the vats of sweet and bitter, of which each of us may take one? 'licour.'

'O auriate licour of Clio! to write.'—*Balade in comendacioun*, &c., 13.

p. 9, ll. 250-5, 59, 282, &c. Here the mention of the temple of the sun leads him to use the sun as a metaphor for knowledge.

'3oure stremes clere.'—*T. of Glas* 1342.

'And Phebus with his bemis clere.'—*In praise of women*, l. 26.

p. 10, l. 301. *Chalde.* Syriac. The Arabic calls it 'recent' (Roman), but gives no hint as to the leader of the faithful the translation was made for.

p. 10, l. 302. This stanza is Lydgate speaking for himself, and introducing the prolog of Philip of Tripoli.

p. 10, l. 309. ll. 310-11 depend on *hym*, 312 *et seq.* follow *drough*.

p. 10, l. 314. *Celestial*, a rather badly chosen epithet.

p. 11, l. 317. *Covalence.* Lydgate makes Valence into Covalence, for the sake of the verse.

p. 11, l. 318. Metropolitan is a misreading of Tripolitanus. Some poor MSS. have 'tropol,' which Lydgate might have conjectured into Metropolitanæ.

p. 11, l. 319, is substantially repeated in 327.

p. 11, l. 321. The seven sciences are Mathematics, Geometry, Astronomy, Music, Ethics, Physics and Metaphysics. The seven arts are Grammar, Dialectics and Rhetoric (the trivium), and Arithmetic, Music, Geometry and Astronomy (the quadrivium), but the distinction was lost in Lydgate's time. The seven arts are characters in the *Court of Sapience*. See l. 1527. There were also seven prohibited arts, and seven mechanic arts—Lanificium, Armatura, Navigatio, Agricultura, Venatio, Medicina, and Theatrica.



- p. 11, l. 322. *Phillipus*, not of Paris, but of Tripoli.
- p. 11, l. 331. *Astonyd*. Astond—not Astonied—fixed, firm.
- p. 11, l. 334. *With quakyng penne*, &c., a favourite Lydgate phrase.  
 ‘Quakith my penne—my spirit supposeth,  
 That in my writing ye find woll offence.’  
*Mother of norture*, 50-1, and see *T. of Glas*.
- p. 11, l. 337. *I have no Colour but oonly Chalk & sable*.  
 ‘or colouris of rhetorike.’—*H. of F.* ii, 351.
- p. 11, ll. 341-8. *lych as the moone passith a smal sterre*.  
 ‘As of light the somer sonne shene  
 Passeth the sterre.’—*Parl. of F.* 299.  
 ‘As the somer sonne  
 Passeth the sterre with his bemes shene.’  
*Flour of C.* 113; *T. of Glas* 251, 252.
- p. 11, l. 343. *Arthurus and the sterrys sevene*. The Pole star Arcturus and the Great Bear. This is higher in the scheme of spheres than the seven planets.
- p. 11, l. 347. *fervent as the glede*.  
 ‘A thousande sighis hottir than the glede.’—*T. and C.* iv. 337.
- p. 12, l. 352. *Ceryously*, unusual for ‘in series.’
- p. 12, l. 372. The next seventy lines Lydgate builds on the following—  
 ‘Adhuc in in scientris liberalibus literalissimus, in Ecclesiasticis et legibus peritissimus, in divinis et moralibus doctissimus.’ One shudders to think what might have been if he had gone through the whole work in this way.
- p. 12, l. 378. Like Chrysostom.
- p. 13, l. 384. Perhaps Lydgate had in mind the famous Aurora, a medieval compendium of divinity by Peter of Riga, a canon of Rheims (1209), and combined this reminiscence with the meaning of daybreak.
- p. 13, l. 397. The same metaphor of Phebus for clearness, &c., as in ll. 250, &c.
- p. 14, l. 414. *the heavenly influence* was the favourable aspect of the stars.  
 ‘The seven planets discending fro the spheres  
 Whiche hath powir of al thing generable  
 To rule and stere by ther gret influence  
 Wedir & wind, and course variable.’—*Test. of Cres.* 147.
- p. 14, l. 424. Seven Wells of Philosophy. Who first used this figure?
- p. 14, l. 430. See l. 722.
- p. 14, l. 431. Lucan was one of the most popular poets in medieval times, due perhaps to his supernatural machinery and to the subject. He is one of the pillars in the *House of Fame*, iii. 407—16.
- p. 14, l. 442. Antioch in Greece.
- p. 14, l. 444. The Latin speaks of ‘this most precious pearl of philosophy.’ Lydgate likes a ruby better.  
 ‘Geme of beaute! O carbounle shining pure!’—*Craft of Lovers* 33.  
 ‘No rube riche of price.’—*C. of Love* 78.  
 ‘A fyn charboncle sette saugh I,  
 The stone so clere was and so bright,  
 That, also soone as it was nyght,  
 Men myghte seen to go for nede  
 A myle or two, in lengthe and brede.’—*Rom. of Rose*.  
 Neckham and Bartholomew also speak of its shining at night. See l. 552.
- p. 14, l. 447. The assonance ‘sent of assent.’



p. 15, l. 454. *humble Affeccyoun*. There is nothing of the modern sense of affection here. It is humble disposition, 'cupiens humiliter obedire.'

p. 15, l. 459. A Lydgate sentiment, taken from wood-cutting,—a dangerous and unhandy way of working, 'Yet since there were but few copies even among the Arabs themselves, he would try to translate it.'

p. 15, l. 469. *magnanymyte*, mistake for 'magnitudinem,' your greatness.

p. 15, l. 476. This rubric is put in without any reason; the next few stanzas are a continuation of Philip of Tripoli's prologue.

p. 16, ll. 477—483. These lines are manifestly worthless. They have neither beginning nor end, and do not join to the next. Evidently put here by Burgh because there was no other place but l. 638 perhaps.

p. 16, l. 485. *a purpose take*, &c., 'took a purpose.' l. 486 is in a parenthesis. The Latin is, 'Qui postulavit ab eo, ut ad ipsum veniret et secreta quarundam artium sibi fideliter revelaret, videlicet motum, operationem et potestatem astrorum in astronomia, et artem alchemie in natura, et artem cognoscendi naturas, et operandi incantationes et celimantiam et geomantiam.'

p. 16, l. 491. See p. 79, ll. 2493—2498, where the lines are used again.

p. 16, ll. 491-3, are references to the astrological part of Alexander's secrets.

p. 16, l. 495. The seven gods are the seven planets. It is a part of Lydgate's learning to put them under this form.

The process of incantations in Lydgate's time was long and interesting. Suppose, for example, you want to bring anybody to a violent death, you will then want to call up the Evil Spirit of Mars. Get yourself up as a priest, or at least in clean linen vestments; prepare a pentacle, and trace it out with a consecrated sword; mark in the corners a number of sacred emblems, and then commence by asking God's blessing on the work. Then get a friend with you to read the proper lesson, and call up all the good spirits of the day to be near you. Then conjure Mars to appear under any form he thinks fit. If he is coming you will see a burning flame approach you, thunder and lightning will surround the circle, he will roar like mad bulls, and have stag's horns and griffin's claws. At last he will appear, either as an armed king riding on a wolf, or a woman holding a shield on her thigh, or a goat, or a horse, or a stag, or a red cloak, or as wool, or some one of a number of other shapes. Then command him to do what you will, and then order him to go quietly. Perhaps he won't, and then you have to pile on the imprecations till he is frightened. Very likely, however, he may not become visible at all, but don't think he is not there. If you leave your pentacle unwarily, you will most likely be torn to pieces. The safest thing to do is to keep on conjuring him till he comes, and then to send him away. Then you have to call all the good spirits you can to your aid, and when you feel you have sufficient near you, to leave the place and get home. Of course you have to choose a favourable spot. Near an old execution ground, or battlefield, is the best one for Mars. Some authors recommend making another pentacle beside your own, and conjuring the spirit into that, but then there is quite literally the devil to pay when you let him out.

'Sith that I se the brighte goddis seven.'—*Visage without paintyng*.

See *Test. of Cres.* 147 (note on l. 414).

'Gan thankin tho the blissful goddis seven.'—*T. and C.*, iii. 1203.

'And clerkis eke which connin well

All this magike hight Naturell,

That craftily doe ther ententes

To maken in certain ascendentis,' &c.—*H. of Fame*, iii. 175.

p. 16, l. 497. The seven metals date from the earliest times. They are electrum (a natural alloy of gold and silver, counting as one of them), gold, silver, copper, iron, tin, and lead. Proclus, in his commentary on the *Timæus*, refers some metals to the planets: gold to the sun, silver to the moon, lead to Saturn, and iron to Mars. Olympiodorus (see *Fab. Bibl. Graec.*, V. vi.) gives the complete list: electrum to Jupiter, copper to Venus, tin to Hermes, and the others as above. When it was perfectly clear that electrum was not a metal, but an alloy, tin was assigned to Jupiter, and quicksilver was appropriated to Mercury. There does not seem to have been much distinction made between brass and copper in early times—probably they had no pure copper, but such as was found native.

p. 16, l. 498. This line repeated, l. 2473.

p. 16, l. 499. Calculations and Geomancy. Calculations were such things as our wheel of fortune, fortune-telling cards, &c. Geomancy was originally the scattering of grains of sand on the ground, and afterwards came to the scattering of blots on a sheet of paper from a pen. There were sixteen shapes to which these blots were approximated, such as Journey, Prison, Girl, Boy, Head, Fortune, &c. &c.—*H. C. Agrippa de Oc. Phil.*, II. xlviii.

The most modern form of geomancy is tea-cup tossing, an art not lost in our womankind of the middle class.

p. 16, l. 500. See l. 2475. A Chaucer line, *K. T.* 1086.

p. 16, l. 501. Looking on faces, Physiognomy. See the story of Democritus and the maid.

Piromancy is Pyromancy, the art of prediction from fire, not only from comets, &c., but also glows in coals, and rushes of fire. There were four leading sorts of divination, 'Varro dicit divinationis quatuor esse genera, teram, aquam, aerem, signem.'—*Isidore Orig.*, VIII. 9.

Geomancy included originally the art of divination from earth tremblings, as hydromantia and aeromantia were presages from water and air respectively. These are added by Lydgate to Philip's list.

p. 17, l. 512. One does not exactly see the bearing of 'writing woord.' Otherwise the remark is a commonplace of the doctrine of signatures, beginning then to be of great importance.

p. 17, l. 516. Cast. Cf. 'Cast about.'

p. 17, l. 518. *sette his herte at Ese.*

'yet sette mine herte in rest.'—*C. of L.* 1022.

'that maie her herte appese.'—*C. of L.* 397.

'In this mattir to set your herte in pesc.'—*B. D. s. M.* 252.

p. 17, ll. 519—588, seem to have been composed as a sort of general summary of Lydgate's, probably sent to some person with a view to awakening curiosity as to the scope of the book. At any rate they do not come in here, and are founded partly, as ll. 988—1008 are, on cap. 67 of the Latin version.

p. 17, l. 527. The mysteries Lydgate here speaks of are such as are preserved for us by Albertus Magnus in the translations made for him from the Arabic in his *Liber Aggregationis*, of the virtues of herbs, stones, and animals. He treats first of the occult virtues of sixteen plants, and further of seven more attributed to the seven planets by Alexander the emperor, but not included in the *Secreta Secretorum*. The second book treats of the virtues of stones, of which he names forty-six, and his third treats of eighteen animals. There are very few stories of the use of fish in magic. Tobit's fish is almost unique.

p. 17, l. 530. These stones were at first compounds used in medicine; then in the time of the *Secreta*, or soon after, became theoretical expositions of alchemy, and then seemed to have been refined away. I have no doubt but that originally compounds were made from these three sources, animal, vegetable, and mineral, e. g. bezoar, coral, &c.; and, even in the 17th century, we find continually that people were compounding mixtures out of dung, with the idea of getting the elixir out of it. Later on, stone in alchemy did not mean stone, but compound.

p. 17, l. 530. 'Tres sunt lapides, et tres sales sunt, ex quibus totum magisterium consistit: Scilicet mineralis, plantalis, & animalis. Et sunt tres aquae, scilicet Solaris, Lunar, & Mercurialis. Mercurius est minera, Luna planta, quia recipit in se duos colores, albedinem et rubedinem. Et Sol est animalis, quia recepit tria, scilicet constrictionem, albedinem, & rubedinem, & vocatur animal magnum.'—*Rosarium Philosophorum*, p. 259.

The *Secreta Secretorum* only speaks of two stones.

p. 17, l. 535. The word 'Element' does not bear the signification which we now attach to it, of being a presumably primary form of matter, but refers to the ancient division of bodies according to their primary qualities, hot, cold, moist and dry. These qualities could exist two by two in the simplest form of bodies imaginable, as cold and moist, which was then named Water, not as being anything resembling actual water, but because that representing these qualities was a convenient class name.

'Lapis dicitur habere quatuor elementa, quae exponit Arnolfus. Quia cum facta est solutio, dicitur unum elementum, scilicet aqua. Et cum corpus est immundum, dicitur secundum elementum, scilicet terra. Et cum est calcinata dicta terra, dicitur ignis: et cum iterum solutus est lapis, dicitur aer.'—*Rosarium Philosophorum*. (A cento from Arab chemists, not later than 13th century translation) in *Artis Auriferae*, II., p. 288, Bas. 1572, 8°.

p. 17, l. 536. See notes on ll. 988, *et seq.* Here Lydgate may not mean 'in equal proportions,' but 'in just proportion.'

p. 17, l. 539. 'that men reden in the lapidaire.'—*H. of Fame*, iii. 262.

Many medieval collections circulated under this name. See Marbodius 'de Gemmis,' Evax, Albertus Magnus quoted above, Trithemius, Cardan, Bartholomew Anglicus, Pliny, and many others.

p. 17, l. 541. The relation of Lydgate to the alchemical revival in the reign of Henry VI. The editor has published in *The Antiquary*, Sept. 1891, a number of legal documents and commissions illustrating this revival, from which it is evident that from 1444 to 1480 there was great activity in the study of alchemy. That Lydgate himself, if the ballad is his, knew some alchemists is evident from the following extract from Harl. 2251, 20 v°.

'The Alkamystre / tretith of mynaralles  
And of metalles / transmutaciouns,  
Of sulphur, mercury / Aloms and of sallis,  
And of theyre sundry / generaciouns:  
What is cause / of theyr coniunxtions,  
Why some be clene / some leperous and nat able,  
ffixing of spirites / with sublymacions:  
Thus euery thyng / drawith to his semblable.'

That popular tradition associated alchemy with his name is evident from the prose treatise in Sl. 3708 being attributed to him.

The works of the celebrated alchemist, Raymund Lully, were translated into Latin, from Catalan, in London at the Priory of St. Bartholomew by Lambert G——; and the Editor's copy in MS. gives the date 6th June, 1443. Later on, alchemy grew to such a point that Henry VI. appointed three Royal

Commissions to inquire into the subject, from one of which an extract is given, showing the aim of the alchemy of the time:

1456. 34 H. VI., m. 7.

'The king, etc., Greeting.

Know ye that in former times wise and famous Philosophers in their writings and books, under figures and coverings, have left on record and taught, that from wine, from precious stones, from oils, from vegetables, from animals, from metals, and the cores of minerals, many glorious and notable medicines can be made; and chiefly, that most precious medicine which some Philosophers have called the Mother and Empress of Medicines; others have named it the priceless glory, others have called it the Quintessence, others the Philosophers' Stone and Elixir of Life; of which potion the efficacy is so certain and wonderful, that by it all infirmities whatsoever are easily curable, human life is prolonged to its natural limit, and man wonderfully preserved in health and manly strength both of body and mind, in vigour of limbs, clearness of memory, and perspicacity of talent to the same period; All kinds of wounds, too, which may be cured, are healed without difficulty, and in addition it is the best and surest remedy against all kinds of poisons; with it, too, many other advantages most useful to us and to the Commonwealth of our kingdom can be wrought, as the transmutation of metals into actual Gold and the finest Silver.'

Archbishop Neville, who died in 1470, was a great supporter of the alchemists; and one of his clients, Sir George Ripley, has left a picture of the false alchemists of the time. It seems that the sanctuary at Westminster was one of their haunting places. Ripley describes how they are hunted about the city of London:

'Folys doe folow them at the taylor,  
Promotyng to ryches wenyng to be;'

Merchants and goldsmiths lay watch for them,

'Wenyng to wyn so grete tresure  
That ever in ryches they shall endure.'

But some lenders would be glad to see their goods again, and arrest the alchemists by the 'Sarjaunts':

'But when the Sarjaunts do them arest,  
Ther Paukeners be stuffed wyth Parrys balls;  
Or wyth Sygnetts of Seynt Martynes at the lest,  
But as for Mony yt ys pyssyd on the walls:  
Then be they led as well for them befalls  
To Newgate or Ludgate as I you tell,  
Because they shall in safeguard dwell.'

Then they are questioned:

"Where ys my Mony becom?" seyth one,  
"And where ys myne?" seyth he and he.'

And the result is, they talk over their creditors:

'Dotyng the Merchaunts, that they be fayne  
To let them go, but ever in vayne.'

And off they go to Westminster, where the Archdeacon is so good to them:

'And when they there syt at the wyne,  
These Monkys (they sey) have many a pound,  
Wolde God (seyth one) that som were myne;  
"Hay hoe, care away, lat the cup go rounde:"  
"Drynk on," seyth another, "the mene ys founde:  
I am a Master of that Arte,  
I warrant us we shall have parte."



And so they do, for the monks believe in them; 'some bring a mazer, and some a spoon'; and Ripley ironically advises the Abbot to support people who know so well how to bring back his monks to the pristine poverty of St. Benedict.

There is some possibility that Burgh himself may have been a student of alchemy in his later years. There is a poem in the *Theatrum Chemicum Britannicum* of Ashmole, attributed to the Vicar of Malden, which may have been written in the reign of Edward IV. by Burgh, who would be recognized by his best-known work, the *Distichia Moralia*, as Vicar of Maldon. Ashmole himself refers the work to an otherwise unknown Andrews.

The *Secreta Secretorum* is alluded to—without showing any knowledge of it—in the Canon's Yeoman's Tale as 'Secree of secrees' (16915). In Chaucer's time no other secrets were thought of but the secrets of alchemy. It would seem that the alchemy of the *Secreta* dates back to an early period, and that it becomes prominent in the English version only because of the suppression of the remainder of the section in which it occurs, which deals with the supernatural properties of gems, and of incantations. It is, quite obviously, purely theoretical; and if it is compared with the work of Djaber Al Koufi (Geber), who wrote on alchemy at about the same time, the distinction is most clearly marked. The Aristotelian division of elements, on which the chapter in this work is founded, is purely a theoretical conception, and no one thought of isolating them in old times, more than a modern expects to isolate the ether of our physical speculations. Yet the crude notion of separating, purifying, and combining these elements is just what a man who wished to introduce the subject into a chapter on marvels would form and put down. On the other hand, if the alchemical notions are cruder, the expectations indulged were less high-flown. Gower, in the 4th book of his *Confessio Amantis* (ii. 86-7, ed. Pauli, 1857), speaks of the three stones thus, and he will explain our author best, as he is but amplifying his words.

'These olde Philosophres wyse,  
By wey of kinde in sondry wise;  
Thre Stones made through Clergy,  
The firste, if I shall specify,  
Was cleped *Vegetabilis*;  
Of which the propre vertue is,  
To mannes hele for to serve,  
As for to keepe, and to preserve  
The body fro sikenesses alle,  
Till deth of kinde upon hym falle.  
'The seconde Stone I the behote  
Is *Lapis Animalis* hote:  
The whose vertue, is propre and couth,  
For Ere and Eye, and Nase and Mouth;  
Whereof a man may here, and se,  
And smelle and taste, in his degre.  
And for to fele and for to go,  
It helpeth a man, of bothe two:  
The wittes five he underfongeth<sup>1</sup>  
To keepe, as it to hym belongeth.  
'The thridde Stone in speciall  
by name is cleped *Minerall*,  
Which the Metalles of every mine,  
Attempteth, till that thei ben fine;

<sup>1</sup> Undertakes, takes in hand.

And pureth hem by such a wey,  
 That all the vice goth away,  
 Of Rust, of Styneke, and of Hardnesse:  
 And when they ben of such clenness,  
 This minerall, so as I finde,  
 Transformeth all the firste kinde,  
 And maketh hem able to conceive,  
 Through his vertue, and receive  
 Both in substaunce and in figure,  
 Of Gold and Silver the nature.'

p. 17, l. 544. Much of the practical alchemy of this time was devoted to the fabrication of precious stones.

p. 18, l. 545. A literal quotation from the Latin text.

p. 18, l. 548. *medle of*. Note the Latinism. Some writers have doubted Lydgate's knowledge of Latin.  
 = 'at my presumption.'

p. 18, l. 551. *above the nyne sperys*. 'Et novem sunt coeli unum infra aliud, infra se invicem: prior ergo et superior spherarum est sphaera circumdans Deum ipsum sphaera siderum. Secunda postque jam sphaera est Saturni: et sic usque ad spheram lunae: infra quam est sphaera elementorum quattuor: quae sunt ignis, aer, aqua, et terra.'—*Sec. Sec.*, c. 76. But no two writers arrange the nine spheres alike.

p. 18, l. 552. 'Carbunculus is a precious stone, and shyneth as fyre / whose shynynge is not overcome by night. It shyneth in derke places / and it semeth as hit were a flame.'—*Barth. Angl.*, xvi. 26. Trevisa's transl., ed. 1535, f. 228 *a*. It seems to be a popular error that the ruby shines by night, though by means of a properly constructed machine, a true phosphorescence of the ruby has been observed. Lydgate's idea of transferring the ruby to a shrine is, I think, good. See l. 444.

p. 18, l. 555. 'putte my sylff in prees,' to enter into contest. Cf. French *aux prises*.

'How darst thou put thyself in prees for drede?'—*F. and L.* 592.

p. 18, l. 556. A favourite metaphor drawn from initiation ceremonies in all time.

p. 18, l. 561 *et seq.* This stanza proves how much the doctrine of the four elements had been departed from in Lydgate's time. It is as who should say now, 'Separate from tin its atomic weight, atomic heat, conductivity, and other physical and chemical properties (naming them one by one); make each of these qualities equal to the corresponding one of gold, recombine them, and you will have gold.' It was equally true and impossible.

p. 18, l. 562. Cf. Canon's *Yeoman's Tale*, 16909—13.

p. 18, l. 570. To 'funny' a person, *i. e.* to mislead them, is a vulgarism sometimes in use in the present day. It is met, I think, somewhere in Albert Smith's books. Such remarks begin to be common in alchemical writings—before this time they were rare.

p. 18, l. 572. Outragious, l. 650, *Pardoner's Tale*.

p. 19, l. 578. A rather poor comparison.

p. 19, l. 579. Recalls the monastic fish-ponds, of which traces can still be seen near old abbeys.

p. 19, l. 582. These lines may have been written with the experience of Lydgate's master, and of many others, in view. There can be no doubt that Chaucer had invested money in alchemy—his bitterness shows that—and that



there was a public who knew something of the technicalities of alchemy. The statute forbidding it passed in 1403.

Chaucer's words are similar:

'Lo / swich a lucre / is in this lusty game  
A mannes myrthe / it wol turne vn-to grame  
And empten also / grete and heuye purses  
And maken folk / for to purchacen curses.'

C. Y. Tale. Ellesmere MS., 6-Text, ll. 16870—73.

p. 19, l. 588. C. Y. T. 16925, 'ignotum per ignotius.' I cannot trace this, but it is medieval divinity.

p. 19, l. 594. *Complexionous*. See l. 1236.

p. 19, l. 603-5. There is no doubt but that either by tradition or by some separate text, perhaps a sidenote, Lydgate had become aware of Johannes Hispalensis' connection with the *Sec. Sec.* He accordingly confuses John, son of Patrick (the Syrian compiler), with John Avendeth (Hispalensis), the translator of part of the treatise for *Teophine*. The headline, p. 20, represents Lydgate's intention. Lydgate begins in the third person, and getting tired, makes an awkward change in l. 622.

p. 20, l. 613. One MS. of the *Sec. Sec.* gives Herodos, others Hermes.

p. 20, l. 637. Misled by this line, the rubricator (? Burgh) has made the following an epistle of the translator. It is really—as far as it is anything—a translation of part of the preface to the *Sec. Sec.* See cap. IV. of the English prose version (18 A. vii., Mus. Brit.).

p. 20, l. 638. Lydgate again begins in the third person, and again changes in 663, this time in a more workman-like manner. The preface begins with an equivalent for l. 655, then excuses himself for not coming (641-51), then remarks on the sin of disclosing secrets, then goes on to ll. 652-6, a summary of the objects of some of the next chapters.

p. 22, ll. 663—679, represent the advice Lydgate thought necessary for Henry VI. and his court.

p. 22, ll. 673-4. A confusion of metaphors, brought on by looking for a metaphor for everything, an instance of the error into which some of our modern poets have fallen.

p. 22, l. 680. 'togidre to combyne' is not here simply half a line put in to make up a rhyme, but seems to come in the sense. Confer version A., cap. IV., where the author speaks of the necessity of keeping the people in subjection.

p. 22, l. 687. Lydgate goes off again on a tangent, with a general idea of the first of the preceding prefaces, and does not return till l. 729.

p. 22, l. 689. 'Discrecion, prudence in right judgements,  
Whiche in a prince is thing most convenable.'

*Pallas to Paris of Troie*, 26.

p. 22, l. 698. These lines should come in—by sense—after 98.

p. 22, l. 700. *moo*, ? me; very unusual.

p. 22, l. 702. 'above the sterryd hevене,' *ad empireum coelum*, *Sec. Sec.*

p. 22, l. 703. See l. 87.

p. 22, l. 704. See note on ll. 351—321.

p. 23, l. 709. See l. 112.

p. 23, l. 712. *porrus*, Porus, the Indian king defeated by Alexander.

p. 23, l. 713. *Vows of the peacock* were now a thing of the past.

p. 23, l. 722. Persons used to the precision of German scholarship often

speak of the ignorance of Chaucer and Lydgate, to say nothing of other poets, in speaking of Helicon as a spring. In Add. MS. 29729, we have in the Mercer's Play, fol. 132 *b*, the following lines showing their ideas:

fol. 133 *a*,  
 'And percius / with his furious stede  
 Smot on the roche / wher y<sup>e</sup> musis dwell  
 tyll ther sprange vp / sodenly a well  
 Callid the welle / of Calyope  
 Moste auctorysyd / amonges thes Cyryens  
 Of which the poetes / that dwell in y<sup>t</sup>. cuntre  
 And othar famous / Rethorycyens  
 And they that calid / be musycyens  
 Ar wont to drynke / of that holsoin welle  
 Which y<sup>t</sup>. all othar / in vertue dothe exselle.'

The fact that there were springs on the mountain of Helicon, springs haunted by the Muses (for which they had Hesiod's authority), was quite sufficient for any medieval writer.

p. 23, l. 728. There was no fear of Lydgate's revealing anything that was not patent to everybody. One may hope the reader will get some pure corn out of the chaff of these 735 lines.

p. 23, l. 736. 'Reges sunt quattuor: Rex largus sibi et largus subditis: Rex avarus sibi et avarus subditis. Rex avarus sibi, et largus subditis: Rex largus sibi et avarus subditis. Itali ei utique dixerunt: non est vitium in rege: si est avarus sibi et largus-subditis. Indi vero dixerunt: rex avarus sibi et subditis bonus est. Perses vero contrarium afferentes, et contradicentes Indis et Italicis dixerunt nihil valet rex qui non est largus sibi et subditis. Sed inter omnes meo iudicio peior est ille & magis reprobatus qui est largus sibi et avarus subditis, quia regnum illius cito destruetur.'—*Sec. Sec.*

It will be seen Lydgate gets the whole thing wrong as a translation. One of the Latin editions attributed this classification to Pythagoras.

p. 23, l. 738. *with al ther besy cure.*

'But my entente and al my besie cure.'—*C. of L.* 36.

'Though all the worlde doe his busy cure.'

*Balade 'warnyng men,' &c., 22.*

p. 24, l. 755. This must be put down again as Lydgate's idea of the advice needed by the English court of the day.

p. 25, ll. 789-91. These lines are not clear—in fact Lydgate seems to mean the very opposite of what he says.

p. 25, l. 792. ll. 736—791 apparently are a summary of the chapter on the four manners of kings—and now Lydgate harks back to the beginning again.

p. 26, l. 804. If there were any other authority for the word I would prefer to read 'fredain' from the French, whim, fancy, will, &c. There would be no difference in the MS.

p. 26, l. 814. There is no second extremity mentioned, and the whole stanza is doubled up hopelessly.

p. 26, l. 834. London fogs were as famous as they are now, before coal came there. Cf. 'Of ignoraunce the miste to chace away.'—*C. of L.* 25.

p. 27, l. 838. 'laurecr meed of mightie conquerors.'—*Ass. of Fowles.*

p. 27, l. 855. Lydgate returns again to the subject of lines 748-56, and this time gets it nearly right.

p. 28, ll. 876-89. Lydgate's own verses—and they shine by comparison with those around them.

p. 28, l. 883. 'That tabouren in your eris many a soun.'

*Leg. G. W.* 379, 390.

- p. 28, l. 884. *The tenour Round.* The tenor bell is the great bell of a peal.  
 p. 28, l. 887. *Flowers of Proserpina.* The first use of this figure?  
 p. 28, l. 898. 'discretioun' is object to 'medle.'  
 p. 29, l. 939. 'Bnt of his owne to large is he that list  
 Give moche and lesin his gode name therfore.'

*B. D. s. M. 455.*

p. 30, ll. 942-3. 'Qui vero fundit bona sui regni indignis et non indigentibus: talis est depopulator reipublicae, destructor regni, incompetens regiminis: unde prodigus appellatur, eo que procul a regno est sua prudentia. Nomen vero auariciae multum dedecet regem, et disconvenit regiae majestati.'

—*Sec. Sec.*

p. 30, l. 952. *Tressyd as phebus.* The sun's rays spoken of as his hair. A new chapter begins here, which Burgh did not recognize when settling the text.

p. 30, l. 954. *Republica* is Lydgate's own word—not found in the texts.

p. 30, l. 955. *pleyme*, border on, incline to.

p. 30, l. 966. 'Fortem, justum, gravem, magnanimum, largum, beneficum, et liberalem esse, hae sunt regiae laudes.'—Cicero, pro rege Dejot x.

p. 30, l. 966. 'Unde inveni scriptum in preceptis magni doctoris Hermonigenis: que summa & mera bonitas: claritas intellectus: et plenitudo legis: ac signum perfectionis est in rege: abstinencia a pecuniis: et possessionibus subditorum. Qua fuit causa destructionis regni Chaldaeorum: &c. &c.'

—*Sec. Sec.*

*noblesse* has the same double meaning as nobility, an abstract and collective noun.

p. 30, l. 973. In many of the French versions there follows a translation of the other part of the chapter, giving an account of the destruction of the English instead of 'angelorum' (MSS.) or 'Chaldaeorum.' See above. It is a heading in the Lambeth MS. 501.

p. 30, ll. 974—1029. These lines are a translation of the chapter 'De lapide animali vegetabili.' As it is short, and not found in one of the texts, I add it. 'In primis O Alexander tibi tradere volo secretorum maximum secretum, et divina potentia juvet te ad perficiendum propositum, et ad celandum ad arcanum. Accipe ergo lapidem animale vegetabilem et mineralem qui non est lapis, nec habet naturam lapidis, et iste lapis quodam modo assimilatur lapidibus montium minerarum et plantarum et animalium, et reperitur in quolibet loco, et in quolibet tempore, et in quolibet homine: et convertibilis est in quemlibet colorem, et in se continet omnia elementa, et dicitur minor mundus: et ego nominabo ipsum nomine suo, quo nominat ipsum vulgus scilicet terminus ovi, hoc est dicere ovum philosophorum. Divide ergo ipsum in quattuor partes, quaelibet pars habet unam naturam; deinde compone ipsum equaliter et proportionabiliter, itaque non sit in eo divisio nec repugnantia, et habebis propositum, Domino concedente. Isto modo est universalis, sed ego dividam ipsum tibi in operationes speciales: dividitur itaque in quattuor et duobus modis sit bene et sine corruptione. Quando igitur habueris aquam ex aere, et aerem ex igne, et ignem ex terra, tunc habebis plene artem. Dispone ergo substantiam aeream per discretionem, et dispone substantiam terream per humiditatem et caliditatem: donec conveniant et jungantur sic quae nec dividantur nec discrepent: et tunc adjuuge eis duas virtutes operativas, scilicet aquam et ignem: et tunc implebitur opus tuum. Quia si permiscueris aquam solam dealbabit, et si adjunxeris ignem rubescet, Domino concedente.'

—*Sec. Sec.*

p. 31, l. 973. One is constantly coming across statements such as the following of the good rulers in Arabic books: 'Qutb-ad-din was generous; he

governed his people with humanity, treated merchants well, and loaded them with gifts. His subjects lived in the greatest abundance, loaded with his largesse, and fearing no damage from him.'

p. 31, l. 982. *Regent*: note the broader sense in which this word is used.

p. 31, ll. 988—994. This is incorrectly drawn up, and is corrected in the next two lines. The state of the lines in the MS. seems to point that this was the fair copy for presentation, destined to be personally corrected by Burgh.

p. 31, l. 995. The following explanation is given in the *Rosarium Philosophorum*, p. 267. 'Aristoteles in regimine principum dicit ad Alexandrum de quatuor elementis — Quando habueris aquam, id est Mercurium (perhaps mercury; perhaps the "mercury of philosophers") ex aere, id est sole (gold), et aerem ex igne, scilicet spiritum Mercurii (a volatile acid compound, corrosive sublimate, arsenic, orpiment, or the like), & ignem scilicet mercurium ex terra scilicet luna (silver), tunc plene habebis artem.'

p. 31, l. 999. See note on l. 561.

p. 32, l. 1002. Citron is simply gold coloured, with a purple tinge. 'Quandoque bonus dormitat Homerus'; and Prof. Skeat remarks in a note to his introduction to the *Canon's Yeoman's Tale*, on the strange alchemical scale of colour—black, red, white. This was of course the Aristotelian scale, *Arist. de Sensu et Sensibile* ii, *Barth. de Prop. Rerum*, xix. vii, f. 354 a, and all other colours were put somewhere in this scale—white, yellow, citrine, red, purple, green, black. The Arab commentators name sixteen colours, white and black, and two sevens, between red and white or black.

p. 32, ll. 1007-8. These lines represent the last lines of the Latin chapter. Mercury, or any compound of it, would make any metal of a silvery colour by 'amalgamating' its outside, while arsenic, orpiment, &c. might redden it.

p. 32, l. 1008. This verse refers to the traditional connection between the moon and silver.

p. 32, l. 1009. The side-heading was written with the names of some French alchemists in my mind, and I hoped to have identified them, but it seems there was no ground for Lydgate's line—though, of course, Philip of Tripoli may have been French, and may have been an alchemist.

p. 32, l. 1023. 'Et pater noster Hermogenes qui est triplex in philosophia.' *Sec. Sec.* All followers of these mysteries were sons of Hermes. It may not be out of place to mention that Trismegistus does not mean 'thrice great' but thrice greatest, or greatest in three—places, things, sciences, &c.

p. 32, l. 1024. *with seyde Philip*, with the said Philip. 'Secree' was admitted to his confidence.

p. 32, l. 1025. *prery* would be the attribute of 'vertu,' I suppose. There is a chapter in the Latin text on the virtues of stones (but see the Lambeth text), 'with circumstances of Araby, Ind, & Perse.'

p. 32, l. 1030. This stanza represents the chapter 'de intentione finali quem debent habere reges.' It is probable that in this, as in many later sections, Lydgate made a kind of skeleton, beginning to translate a chapter, and letting the one stanza stand for the whole, which later on would be finished. Very difficult to scan.

p. 33, l. 1037. This stanza stands for the chapter, 'De malis quae sequuntur ex carnali appetitu.'

p. 33, ll. 1051-78 represent the chapter, 'De sapientia regis et religione.' Book II. begins here.

p. 33, l. 1060. It is very noteworthy that nothing at all is said in any text about tale-bearers, and yet Lydgate returns to the point again and again. Had he in mind the condition of the English court? There is no doubt that 'no



wit of sapience or of discretion' could have been found in Henry VI. judged by this rule, and Benedict Burgh, who supplied the headings, and was connected with a Yorkist family, may have wished to bring this prominently forward. I may say that when the title of the section is in the margin, it is so simply for convenience, and its position implies nothing else.

p. 34, l. 1065. The title would again point to Henry—more favourably this time. The stanzas have no authority in the text, and are wholly Lydgate's. Cf. XI. of the A.-text.

p. 34, l. 1079. This is the chapter 'de ornameto regis.' Lydgate makes no use of the text before him.

p. 34, l. 1085. 'Saphirus is a precious stone, & is blew in colour / mooste like to heven in faire wether & clere, & is best amonge precious stones / & most precious & most apte & able to fygnes of kinges. . . And this saphire stone is thick and not passing bright, as Isid. saith. . . Also in Lapidario hit is sayde / that this stone doth awaye enuye, and putteth of dred & feare, & maketh a man bold & hardy, & master and victor, & maketh the harte stedfast in goodnes / and maketh meke and milde, & goodly. I wene that al this is said more in disposition than in effeete & doying. But this suffyseth at this tyme.'—*Barth. Angh. de Prop. Reb.*, XVI. lxxxvii. f. 337, Ed. 1535. I don't know whether Lydgate meant that a sapphire was always of one hue, for medieval writers made it a great point that if the wearer of a sapphire lost his chastity, the sapphire lost its colour. . . Alesius of Piedmont in his *Secrets. Bas.*, 8<sup>e</sup>, f. 746, says that the sapphire easily loses its colour by fire. But perhaps Lydgate only referred to its hardness.

p. 34, l. 1086. Here two chapters of the text are omitted; see the A.-text. This chapter is 'de castitate.' It urges him to be chaste, so that he does not resemble swine. The original referred to that vice, 'not so much as to be named among Christian men,' as Blackstone says.

p. 34, l. 1091. *Pallith*. The sense here is midway between the active meaning of beat and the passive of becoming rapid, and includes part of both.

p. 35, l. 1093. In the Arabic *Prairies d'Or* (tr. B. de Meynard) I find: 'Dans l'Inde, un roi . . . ne se montre au peuple qu'à des époques déterminées, et seulement pour examiner les affaires de l'état: car, dans leur idées, un roi porterait atteinte à sa dignité et n'inspirerait plus le même respect s'il se montrait constamment au peuple.'

p. 35, l. 1093. This is a part of a previously omitted chapter, 'de taciturnitate regis': the point of that chapter being advice to a king to show himself to his subjects not more than once or twice a year. This is fortified by a reference to the kingdom of the Indians, which our A.-prose turns into Jews as usual, and which Lydgate, or the text he used, turns into Rome, as an example more likely to be followed than that of the Jews.

p. 35, l. 1099. *yerde*. The rod has been the symbol of authority from the time of the writer of Genesis to our own. The connection between the yard and the rod of 5½ yards, recognised as far back as Ed. I.'s time legally, would be an interesting study.

*Vndir a yerde*.

'Shewe forth the yerde of castigation.'—*Stedfastnesse* 26.

'Undir your yerde egall to mine offence.'—*T. & C.*, iii. 137.

'And mekely take her chastisement and yerde.'—*C. of L.* 363.

p. 35, l. 1103. *daungeer*. Distrust, a character in the *Romance of the Rose*.

p. 35, l. 1107. The title of these stanzas seems to have been suggested by line 1106: but there is no reason in the texts for making a new heading. All other MSS. put this heading here. It might have been better to leave it out altogether.

p. 36, l. 1121. This chapter is headed, 'de solatio musicali regis.' It advises the king to make all his intimates drunk two or three times a year to hear what their private thoughts of him and his government are.

p. 36, l. 1126. Lydgate throws in this sentiment, entirely opposed to the texts, to conciliate the commoners of England. See the A.-prose for the real sentiment.

p. 36, l. 1128. This heading also is not an original division of the text, which runs on.

p. 36, l. 1130. The memory of the king who encourages it.

p. 36, l. 1135. This is part of the chapter 'In quibus consistit obedientia Domini.' 'O Alexander, obedientia dominatoris quatuor attenditur modis, in religiositate, in dilectione, in curialitate, et reverentia.' *Sec. Sec.* It will be seen that our author only began the idea and did not finish it.

p. 36, l. 1140. *seyn* = seen.

'For they han seyn hir euer so vertuous.'—*M. of Law Tale* 624.

'And whan they han this blisful mayden seyn.'—*M. of Law Tale* 172.

p. 36, l. 1142. This heading seems to have been put on the scrap of paper on which Burgh found stanzas 164 and 165. These stanzas are a part of the same chapter as the preceding one, and have no reference to how a king should be governed in different weathers, but, instead, compare the government of a king to the weather, which does good or harm to the people without their having much to say in the matter.

p. 37, l. 1154. Our author's conclusion is his own, and is much better than that of the texts, which advise the subjects 'to grin & bear it.'

p. 37, l. 1156. This represents the chapter 'de misericordia regis.' It is again merely a stanza to represent what Lydgate doubtless intended to fill in later.

Between this and the next stanza come two chapters, one advising the king to store up grain against famine time, and then to sell it to the people; the other speaking of God's revenge against man-slaying—even by a king. The first would have led at once to the dethronement of any English king, let alone the fact that Henry's government never had any money, and the second would have been peculiarly unacceptable to the nobles of that day.

p. 37, l. 1163. This represents the chapter 'de fide servanda.' It is again a skeleton battalion.

p. 37, l. 1164. The reference here is to the centre of the universe—but why in one degree? I suppose Lydgate got 'mutabylyte' and filled in the other two rhymes till he could get a better one. We must remember that he did not publish this.

p. 37, l. 1170. This stands for 'Quomodo Rex debet ordinare studia.' The text of the *Sec. Sec.* dates from before universities, and so one could hardly expect to find them mentioned in it. The Latin text begins 'Prepara gymnasium.' The whole of this section is Lydgate's, the idea only being supplied by the *Sec. Sec.* See notes on l. 341.

p. 38, l. 1184. This is part of the chapter 'de hora eligendi in Astronomia.' The next hundred lines however do not follow the *Sec. Sec.* at all closely, or more properly do not translate it at all.

p. 38, l. 1189. *Cyprian*. Where did Lydgate get Cyprian from? Was this the St. Cyprian who was an astrologer at Antioch, who afterwards became a Bishop, and was martyred in the Diocletian persecution? The French and Latin texts at this place speak of *Plato* as referring the evils our bodies suffer from, to four contrary humours. See note on l. 1240. Lydgate quotes Cyprian, 'A garden of his flowers.' See p. 80, *Eliz. Acad.*, E. E. T. S.



p. 38, l. 1191. This seems to be founded on some lines at the end of the chapter on studies. Speaking of the Greeks, he says, 'Sane puellae in domo patris familias ex magno studio sciebant cursum anni, festa futura, solemnitates mensium, cursus planetarum, causas abbreviatorias diei et noctis, revolutionem pleiadis et bootis, circulum dierum, signa stellarum, judicia futurorum, & alia quae pertinent ad artem superiorum.'—*Sec. Sec.*

p. 38, l. 1198. 'O Rex clementissime, si fieri potest nec surgas, nec sedeas, nec comedas, nec bibas, nec penitus aliquid facias, sine consilio periti in astrorum arte.'—*Sec. Sec.*

p. 38, l. 1203 same rhyme as 1231-2.

p. 38, l. 1205. This is not in the *Sec. Sec.*, nor is it justified by the science of the time. I should prefer to read the line,

'Saturn is slouhe and malencolious.'

And when we remember that we are dealing with fragments only we may feel ourselves free to omit Mars from the list. The following lines are from Harl. 2251, 23 b:

'Saturne disposithe / to malencoly  
Iupiter reyssethe men / to hye noblesse  
Sturdy Mars / to stryfe werre and envye  
Phebus to wisdom / and to highe prowessse  
Mercury to chaunge / and doublenesse  
The moone makithe man / mutable and mevyng  
How shulde man thanne / be stable of livyng.'

'As Ptholomeus sayth in libro de judiciis Astrorum, he maketh a man broun and fowle, mysdoynge, slowe and heuy eleyng and sory / seldome gladd and merye or laughynge / and therfore Ptholomeus saith, they that ben subject to Saturnus, haue oft euyl drye chinnes in the hynder part of the fote. And ben yelow of colour, and broun of heere / and sharpe in all the body, and vnseimely. And ben not skoymous of foul and stynkyng clothynge. And he loveth stynkyng beestes and vnclene / soure thynges and sharp. For of theyr complexyon Melancolyke humour hath maystry.'—*Barth. Ang. de Prop. Rerum*, VIII. xxiii, fol. 126 b., Ed. 1535. See also *Bapt. Porta. Coelestis Physiog.*, II. cap. 1, 4, 6, 7.

But.—

'O cruell Mars, full of Melancoly,  
And of thy kind, hote, combust & dry.'

*Story of Thebes* iii. 1.

'Mars malencolious.' I think it better here to add the notes about the disposition of Mars from the same source.

'And he dysposeth the soule to vnstedfaste wytte and lyghtnes / to wrathe, and to boldnes, and to other coleryke passyons. And also he dysposethe and makethe able to fyrye werkes and craftes, as smythes and bakers, as Saturnus dysposeth men to be erthe tyllars, and berers of heuy bourdens. And Jupiter the contrarye disposeth to lyght craftes: for he maketh men able to be pleders / chaungers, handlers of syluer, wryters / and other suche / as Misaelle (*Messahala*) sayth. Ca. xii.'—*B. A.* VIII. xxv. See also *Porta lib. cit.* c. 15—21.

p. 38, l. 1206. But Lydgate elsewhere says,

'And phebus Causith / dysposyng to gladnesse.'

'Also among all planetes he disposethe most beastes to boldnesse and to lyuelynesse.'—*B. A.* VIII. xxviii.

p. 38, l. 1207. 'In Rethoryk / helpith mercuryvs.'

‘Fore Mercuriales cordatos, ingeniosos, cuncta discentes, modestos, mercatores, Grammaticos, Oratores, Physicos, Poetas, Musicos, Mathematicos, sortilegos, augures.’—*Porta lib. cit.* c. 18.

‘Vnder Mercurius is contained fortune, chaffering, & yeft: & he tokeneth wysdom & wyt.’—*B. A. VIII.* xxvii.

‘With boke in hand than comes Mercurious  
Right eloquent and ful of rethoric  
With polite termis and delicious  
With penne and inke to report alredie  
Sething songis & singing merily.  
His hode was red heclid altour his croun  
Like til a poete of the olde fassioun.’

*Test. of Cres.* 239; *T. of Glas* 132.

p. 39, l. 1208. ‘as Ptholomeus saythe, the moone maketh a man vnstable, changeable, and remeuyng aboute fro place to place.’—*B. A. VIII.* xxx. ‘item homines nullius utilitatis, qui die ac nocte desiderant ire huc illuc, nec leviter alicubi stent, instabiles, non perseverantes, habentes ex operibus legationes, aquarum et terrae amantes, voraces, extra patriam viventes,’ &c.—*Porta*, c. 45-9.

p. 39, l. 1212. This title has nothing to do with the stanza, which does not seem to be more than a collection of clauses.

p. 39, l. 1222. *the* = thee.

p. 39, l. 1223. *word* is but *wind*.

‘What availeth, sir, your proclamacion  
of curious talking, not touching sadnes?  
It is but winde.’—*Craft of Lovers*, 37.

‘Worde is but wind brought in by enuye.’—*Falls of Princes* 216, and in *Troy-Book*. *Temple of Glas* 1183, which see for further references.

p. 39, l. 1226. These two stanzas really should come after the next section, of which they form a part.

p. 40, l. 1236. ‘Complexioun.’ The following lines are from Harl. 2251, 23 b :

‘The sangwyne man / of bloode hathe hardynesse  
Made to be lounge / and large of expence  
The flewmatyke slowe / oppressede withe dulnesse  
White of coloure / rude of eloquence  
And sithe there is in man / suche difference  
Of complexions / diuersely tournynge  
How shulde man thanne / be stable in his livynge.

The coleryke man sotyl / and disceyvable  
Sklandre lene / and cytryne of coloure  
Wrothe sodainly / and hastily vengeable  
frette withe Ire / withe fury and withe rancour  
Drye and aduste / and a grete wastour  
And disposede to many a sundry thyng  
How shulde he thanne / be stable in livenge.

Malencolicus / of his complexioune  
Disposed is / for to be fraudulent  
Malicious frowarde / and be decepcioune  
Conspyringe discorde / ay double of his entente  
Whiche thynges peysede / by goode avisement  
I dare conclude / as to my felynge  
fewe men ben stable here / in theyr livynge.’

There are four complexions : sanguine, choleric, melancholic, and phlegmatic, answering to the four humours, 'sanguis, cholera, phlegma, melancholia.'

p. 40, l. 1240. 'Conveniunt itaque sapientes et philosophi naturales : quod homo est compositus ex oppositis elementis : et ex quatuor contrariis humoribus : qui semper indigent alimentis et potibus : quibus si caret homo corrumpitur eius substantia : et si his superflue vtatur : vel diuinite incurrit debilitatem et infirmitatem et alia inconvenientia multa. Si vero vtatur temperate : inueniet iuuamen vite corporis fortitudinem, et totius sue substantie salutem.'—*Sec. Sec.*

p. 40, l. 1241. 'Humorum autem genera quattuor sunt, sic sanguis, colera, flegma, et melencolia.'—*Arnoldus Villanovanus, Spec. Introd. Med. cap. iiii. (Op. Lugd. 1520, fo. 2<sup>a</sup>).*

'Nam cum quatuor illa sint, ex quibus compactum est corpus, Terra, Ignis, Aqua, Aer, horum contra naturam abundantia, defectusque, et ex loco proprio in alienum translatio, per quam quod sibi conueniens est, non tenent, intestinam quandam seditionem et morbos inferunt.'—*Plato in Timaeo, 1081, d. Ed. Francft. fo. 1602.*

'Prima statui potest ea, quae ex primordiis conficitur, iis, quae nonnulli elementa appellant, terram dico, aerem, aquam, ignem : sed melius fortasse dici potest, ex virtutibus confici elementorum, iisque non omnibus : humiditas enim et siccitas, et caliditas et frigiditas, materia corporum sunt compositorum.'—*Arist. de part. anim. II. i. Ed. Paris 1524, f. 6 b.*

p. 40, l. 1244. *tours*—turnings, courses of the planets, whether their movement be direct or retrograde. Their governance in heaven causes temperate health on earth.

p. 40, l. 1246. 'in corporibus medicus sanitatem non internecone caloris aut frigoris, sed proportionem quaerit atque conficit.'—*Plut. de Sanit. tuenda.*

p. 40, l. 1247. *Corruptioun* means a change, not necessarily implying our meaning. Thus when we set a stick on fire we *corrupt* the wood and *generate* fire.

p. 40, l. 1251. Cicero ad. fam. 16: 'Valetudinem postulare concoctionem, iucunditatem, deambulationem moderatam, delectationem, purgationem ventris.' The ancients summed up the points of diet in the 'six non-naturals'—air, exercise and rest, food and drink, sleep and watching, swiving, and accidents of the mind.

p. 40, l. 1254. This should be called, 'What a Leech has to do.' The next seven stanzas seem to have little to do with the *Sec. Sec.* They express generally some ideas in it, but Lydgate alters very much both the form and the subject matter of the work. They correspond closely to the *Dietary*.

p. 40, ll. 1258-60. Connection of seasons and humours: flewm in autumn, see l. 1413; colera in summer, l. 1349. The following lines are taken from Harl. 2251, 23 a:

'With veer man hathe / hete and eke moysture  
Atwene bothe / by a maner attemperaunce  
In whiche tweyne / grete luste he dothe recure  
If colde nat put hym / in distemperaunce  
Thus meynte with drede / is manne gernaunce  
Ay neuer in certeyne / by recorde of wrytynge  
How shulde he thanne / be stable in lvyngge.  
Man hath with somer / dryenesse and heete  
In theyre bookes / as auctours liste expresse

And whanne phebus / entrithe the Aryete  
 Digeste humours / vpwarde don hem dresse  
 Pooris opyn / that season of swetnesse  
 And exalacions / diuersely wirkyng  
 How shulde a man / be stable in his livyng.  
 Autumpne to veer / is founde contrarye  
 As Galyen saithe / in al his qualitees  
 Disposyng man / that seasons dothe so vary  
 To many vnkouth / straunge Infirmytees  
 Of canyculer dayes / takyng the propirtees  
 By reuolucioun / of manyfolde chaungyng  
 How shulde man thanne / be stable in lyvenge.  
 Man hathe withe wynter / in this presente lyfe  
 By disposicioun / colde and humydyte  
 Whiche season is / to fleawme nutritife  
 Spoylithe tree and herbe / of al theyre fresshe beaute  
 Closithe, constreynethe / the poores men may see  
 Causithe kyndely hete / inwarde to be werkyng  
 How shal man thanne / be stable in his livyng.'

p. 40, l. 1261. *Sleep nurse of digestion.* Chaucer, *Sq. Tale*, 2nd part, l. 1.

'Haec eadem cibus, in venas dum diditur omnes,  
 Efficit, et multo sopor ille gravissimus exstat,  
 Quem satur aut lassus capias: quia plurima tum se  
 Corpora conturbant magno concussa labore.'

*Lucretius*, IV. 952; see l. 1892.

'The ancient rule was to put a little exercise between a meal and sleep.'—*Plutarch de Is. et Os.*

'Nos autem medicis pareamus, qui monent semper inter coenam et somnum faciendam aliquam interapedinem: ne congestis in corpus cibis et oppresso spiritu, confestim crudo ac fervido alimento aggravemus vim concoctricem, sed respirationem & relaxationem concedamus.'—*Plut. de Sanit. tuenda*, fo. 133, d.

p. 41, l. 1267. 'And vse neuer late / for to suppe.'

'Suffre no surfetis.'—*Dietary* 8.

p. 41, ll. 1268-70.

'in omni vita certissime precipitur ut perturbationes fugiamus.'—*Cicero Off.* I. 38.

'Quando anima corpore admodum potentior est exultat in eo atque effectur, totum ipsum intrinsecus quatiens languoribus implet.'—*Plato in Timaeo*.

p. 41, l. 1268. 'Si vis incolumen, si vis te reddere sanum

Curas tolle graves, irasci crede prophanum

Parce mero, cenato parum.'—*Schola Salernitana* (11th cent.).

'Pars animam laqueo claudunt mortisque timorem

Morte fugant, ultroquo vocant venientia fata.'—*Ovid*, 7 Met.

p. 41, l. 1271. 'Aer sit mundus, habitabilis, ac luminosus,

Nec sit infectus nec olens fetor cloacae.'—*Schol. Salern.*

p. 41, l. 1274. 'Flee mystis blake / and cyre of pestilence.'—*Dietary*.

p. 41, l. 1275.

'Si tibi deficient medici; medici tibi fiant

Haec tria; mens lacta, requies, moderata dieta.'—*Schol. Salern.*

p. 41, l. 1278. In this stanza the only change from the *Dietary* beyond the omission of the seventh line is the substitution of 'malencolyous' for 'malicious' in the Harl. 2251 ed., which is much nearer the Latin text of Sl. 3534 than the Lamb. MS.



p. 41, l. 1282. This is the eighth stanza in the Harl. 2251 and in the Latin Dietary. It is not included in the *Babee's Book* text.

p. 41, l. 1289. This stanza is in both dietaries, with the exception of the two last lines.

p. 41, l. 1294. Lydgate evidently thought that if these precepts were not in the *Sec. Sec.* they were useful to his patron, and so runs in the old stanzas with this tag. Note the change of meaning in 'diet.'

p. 42, l. 1303. Spring begins when the sun enters Aries. This generally happens after mid-day, March 20th. In Lydgate's time the equinox fell earlier owing to the faults of the Julian Calendar. See the notes on the prose versions at this place. Their dates are not Arabic, but are due to Johannes Hispalensis.

'Spryngynge tyme is begynnyng of the yere, that begynneth whar the son is in the fyrste party of the sygne that hyghte Aries: and begynneth to passe vpwarde, toward the Northe by a ryght line, as Constantine saith in Pantegni libro quinto, capitulo tertio.'—*Bart. Angl.* IX. v.

p. 42, l. 1304. The sun now crosses the line, and every day becomes higher at noontide.

p. 42, l. 1305. The daisy opens now as early as the 9th of February. Alceste was turned into a daisy. See Skeat's note in *Legend of Good Women*.

'And aldernext was þe fressh quene  
I mene Alceste, the noble trw wyfe,  
And for Admete how she lost hir life,  
And for hir trowth, if I shal not lie,  
Hou she was turnyd to a daisie.'—*T. of Glas* 70-4.

p. 42, l. 1310. 'Ver est calidum et humidum et temperatum: aeri simile est, et excitatur in eo sanguis.'—*Sec. Sec.*

'And spryngynge tyme is betwene hotte and colde / most temperat bitwene winter and somer / meane in qualyte: and partyneth with eyther of them in qualyte.'—*Bart. Angl. loc. cit.*

This last is derived from Galen. Hippocrates said the qualities of spring were warm and moist, and thus it resembles the element air. The Latin text combines both ideas.

p. 42, l. 1322. I cannot find out what story is here alluded to. The cuckoo is, of course, a migratory bird, which stays with us from April to August, and his note is a love-call peculiar to the male and to the nesting season.

p. 43, l. 1334. 'hau' should be 'han'; perhaps ou[r] is on = one talent out of four entrusted to us.

'not onely my daies but fivefold talent.'—*Rem. of Love* 89.

p. 43, l. 1344. Complexion of summer.

'Then somer is hotte and drye / and bredeth Coleram.'—*Bar. Angl.* IX. vi.

p. 43, l. 1345. 'Aestas tunc incipit cum sol ingreditur primum punctus Canceri & continet nonaginta duos dies et horam cum dimidia: et hoc est a decima die junii usque ad decimam diem septembris.'—*Sec. Sec.*

The summer signs are Cancer, Leo, and Virgo.

'And somer hath thre monthes ryght as spryngynge tyme / as Constantyne sayth. The fyrste monthe longeth to the sygne that hyght Cancer / and lasteth fro the xvij daye of June to the eyghtyne daye of July: The seconde whan the sonne is in Leone, and dureth from the xvij daye of July to the xvij daye of Auguste: The thyrde begynneth whan the sonne commeth in to the sygne that hyghte Virgo, and dureth fro the xvij daye of Auguste to the xvij daye of Septembre, as Constantyne sayth.'—*Barth. Angl.* IX. vi.

Summer now begins about midday on June 21st, and lasts to midnight on September 22nd. St. Barnabas Day is June 11th.

p. 43, l. 1348. See l. 1344.

'Haec anni pars acutis morbis et biliosis est obnoxia, propter aestus bilem generantis vehementiam.'—*Wendelin Cont. Physic. Camb.* 1648, 4<sup>o</sup> p. 605.

p. 43, l. 1351. St. Bartholomew is August 24th.

p. 43, l. 1352. 'Colour'? Choler, or it may be that Clour is in apposition to Fire as Juventus to Age. For 'Juventus' read 'Iuventus.'

p. 43, l. 1354:

'Est et humor colerae qui competit impetuosis,  
Hoc genus est hominum cupiens precellere cunctos.  
Hi leviter discunt: multum comedunt: cito crescunt.  
Inde magnanimi sunt largi summa petentes.  
Hirsutus: fallax: irascens: prodigus: andax:  
Astutus: gracilis: siccus: croceique coloris.'—*Schol. Salern.*

p. 43, l. 1356. *Of growing slaundre*, slender of growth. The other MSS. read 'slaundre,' and as this does not follow the *Sec. Sec.*, I decided to follow their spelling. It means 'slender,' as the following extract shows:—

'And the werkynge of somer by subtyltye of heate, cometh in to the holow parties of beestes, and dryeth and wasteth humours / that bene bytwene the skynne and the fleshe: and all to sheddyth theyn, and maketh beestes swyfte: and so he distroyeth and wastyth superfluyte.'—*Bart. Angl.*

p. 44, l. 1361. June 24th is St. John the Baptist's day; June 29th is St. Peter and St. Paul; August 1st is Lammas Day, St. Peter ad Vincula, when he was released from prison by an angel, and the guards were crucified for letting him go. St. Thomas à Becket was martyred on December 29th, but the time of the year being inconvenient for pilgrims, his bones were 'translated' to a new shrine in summer, and the anniversary was kept as his.

p. 44, ll. 1374-6. Beans and peas, purslane, and lettuce. These are not mentioned in the *Sec. Sec.* (see the prose version).

p. 45, l. 1395. *tydy man.*

'For all the trauayle of the yere is then mooste; and corn & fruytes ben gadered and brought into bernis.'—*Bart. Angl.* IX. vii.

One may be excused for thinking some of these stanzas really good.

p. 45, l. 1405. 'Harneste begynneth, whanne the sonne entryth and cometh in to the fyrste partye of the sygne, that hyght Libra: whan the sonne is in the ryghte lyne that hyght linea equinoctialis: for he is like ferre fro the North, and fro the South. Harueste tyme hath thre monthes, that serue it as Constantyne sayth. The fyrste begynneth, whan the sonne is in Libra: and lastyth fro the xvij daye of Septembre, to the xvij daye of Octobre: and than the sonne begynneth to withdrawe in the myd daye. The seconde month is / in whiche the sonne is in Scorpione: & lastyth fro the xvij. day of Octobre to the eyghtenth day of Novembre. The thyrde month is, whan the sonne is in Sagittario: and lasteth fro the xvij (*sic*) daye of Novembre, to the xvij daye of Decembre, as Constantyne sayth.'—*Bart. Angl. loc. cit.*

p. 45, l. 1407. 'Harueste in his qualyte is contrarye to spryngynge tyme: & therefore that time bredeth many euyl syknesses. Galen sayth that Harueste is more pestilencyall than other tymes, and more euyl in many thinges. Fyrst for chaungyng of tyme: for now he is hote, and now he is colde / also for he comyth after somer / and findeth many hote humors / that ben full hote / bicause of hete that was in somer: & the colde of harueste smytyth ayen suche humours to the inner parties: & suffre not them to passe out of the



bodies. And so such humours rotte and brede full euyl sykenesses / & Quartayns / & Feuers that vneth ben curable.'—*Bart. Angl.*

p. 45, l. 1414. 'Autumno morbi accidunt acutissimi & funestissimi ferè.'—*Hippocrat. Aphor.*

p. 45, l. 1415. Autumn is cold and dry, which are the qualities of the element earth.

p. 46, l. 1422. St. Clement's Day, Nov. 23rd.

p. 46, l. 1425. 'unwar' is put in before 'seknessys' in some MSS.

p. 46, l. 1433. This seems to be the only personal note in the poem, and would rather point to an elderly patron.

p. 46, l. 1440. Martinmas is Nov. 11th. This stanza belongs to autumn, and not to this section at all.

p. 46, l. 1448. 'Wynter hyghte Hyems, and hath that name of Eundo, goynge other passynge: For in wynter tyme the sonne treuleth *and* passeth offer in a shorter cercle than in somer tyne. And therfore he maketh shorter dayes & lenger nightes, as Isydore sayth. And as Constantin saith, wynter begynneth, whan the sonne is in the sygne that hyghte Capricornus: and is ende of the descencyon and the lowyng of the sonne in the middaye. And then begynneth lytel & lytel to passe vpwarde agaynste the northe. Also wynter hath thre monthes that serue hym. The fyrste begynneth in Capricorne / and lastethe from the eightenthe daye of Decembre / vnto the seuententh daye of Januarii: The seconde is whan the son is in Aquario, and lasteth from the seuententh day of Januarii / to the syxtenth day of Feuerer: The thyrde month is / whan the sonne is in the sygne / that hyghte Piscis, and lasteth from the syxtenth day of Februarii / to the eyghteenth daye of Marche. And wynter is colde and moyste / and nourysethe flewme.'—*Bart. Angl.* IX. viii.

p. 48, l. 1491. This line is one of those coincidences which look like design. I do not know that Lydgate's epitaph has been printed lately, so here it is:

'Mortuus seculo superis superstes,  
Hac jacet Lidgat tumulatus urna,  
Qui fuit quondam celebra Britanniæ  
fama Poesis.'

p. 48, l. 1495. *My lord.* One would like to have had some more personal note than this, but we may feel moderately certain that 'my lord' was Earl Bouchier.

p. 48, l. 1498. Was Burgh one of the 'masters in grammar' who were made at that time? They had not taken a degree, but were examined in Latin grammar and their power of flogging, and then granted a diploma. In that case he would not have made the acquaintance of the seven arts he commemorates in this introduction.

p. 48, l. 1506. The Anticlaudian of Alanus de Insulis is one of the important books of mediæval times. It deals with the perfect man warring against vices. Claudian had made a poem where the vicious Rufinus had opposed Stilico: Alanus, to oppose, named his poem the Anti-Claudian. It consists of nine books, and may be read in the Rolls Series in the second series of *Anglo-Latin Satirical Poets*, ed. Wright. London, 1872, or in Migne, t. 210. We may briefly summarize it thus.

Nature, perceiving its failure in bringing about perfection, decides to join in one being all the virtues and excellences possible. She therefore summons all these allegorical personages, and lays before them her plan. Prudence (Phronesis) and Reason remark that none of them can give to man the highest of all gifts—a soul, and that they must ask it from God. This mission is

imposed on them, they at first refuse it, but Concord gets them to accept it. A car is made for them by the seven liberal arts, to which five horses representing the senses are yoked. Grammar lays the framework, Logic makes the axles of the wheels, Rhetoric adorns the frame with gems and flowers of silver, Arithmetic, Music, Geometry, and Astronomy make the wheels, and Reason drives the chariot.

They pass through the air, the clouds, the home of the evil spirits of the air, the spheres of the planets, and arrive at the firmament, when Reason faints, and the senses become useless. Theology appears, and on the condition that Reason and the senses—except that of hearing—are abandoned, offers to guide Phronesis. The firmament, the empyrean heavens, the dwellings of saints, angels, and the Mother of God are next described. Here Prudence faints, but Faith revives her, and explains the mysteries of human destiny, grace, &c.

God now orders Intelligence to frame a model of a soul such as was asked for, and making it, it is sent to Nature, who makes a body which Harmony, Music, and Arithmetic fit for and join to the soul. All the allegorical divinities add a gift—even Nobility and Fortune bring theirs—which Wisdom checks and moderates.

But Hell learning of this new creation resolves to destroy it, and Allecto unites all the vices against it. After a long battle the new man puts them all to flight, and inaugurates upon the earth the reign of Justice and Happiness.

p. 49, l. 1536. Repeated later as l. 2191.

p. 49, l. 1541. Fronesis is mother of Philology, in Martianus Capella's *Marriage of Philology and Mercury*, II. 114, IX. 893.

p. 49, l. 1541. See l. 224.

p. 49, l. 1542. In the Anticlaudian, Rhetoric is described as carving and adorning the car of Phronesis with flowers and with inlaid work of silver.

p. 49, l. 1543. Who is this Petir? Burgh knew that Petrarch (1304—1374) was called Francis. (See his ballad in the Introduction.) Petrarch wrote some declamations which were regarded as models of rhetoric in the middle age.

p. 50, l. 1558. This might refer to a royal command, but most probably is a flattery of the Bouchiers, just as the first poem in the *Babee's Book* was written for noble, not for royal children. May that poem not have been written by Burgh?

p. 50, l. 1565. Allecto is the head of the infernal army raised against the perfect man in the Anticlaudian.

p. 51, l. 1608. 'Aqua and vino si misceatur, prodest: et quae inter diluti usum bibitur, ipsum dilutum reddit minus noxium.'—*Plutarch de Sanit. tuenda*. ed. Franc. 1620, f. 132.

p. 51, l. 1609. Water Alchymyn is prepared from Cumin.

p. 51, l. 1611. A side-note in Harl. 2251, quotes from Horace

'Et gravi

Malvae salubres corpori.'—*Ep.* 2. 48.

'Utere lactucis et mollibus utere malvis.'—*Mart.*, 3. 87.

p. 52, l. 1615. This is recommended by Hippocrates. In the prose editions I hope to investigate the relationship between this work and the schools of Arab and Greek medicine.

p. 52, l. 1625. Cf. lines 1268-70.

p. 52, l. 1638. The same thought as in l. 1248.

p. 53, l. 1648. This refers to sulphur baths. 'Balnea sulfureae aquae intrare.'—*Sec. Sec.*

p. 53, l. 1653. 'Regula Hippocratis est: si quis repletus vel constipatus balneum intrabit: ille dolorem vel intestinorum certissime incurere potest. Si quis coiverit ventre repleto, paralysim incurret. Nec post cibum quis currat vel equitet nimium. Qui simul lac and pisces sepe comedunt, lepram incurunt. Vinum et lac similia operantur.'—*Sec. Sec.*

p. 53, l. 1655. 'Rhasis discommends all fish, and says they breed viscosities, slimy nutriment, little and humourous nourishment.'—Burton, *Anat. of Mel.*, Part I. ii., 2. 1.

p. 53, l. 1660. This is the beginning of the letter of Diocles (pp. 109-12, Paulus Aeginetus, *Op. Med.* Lugd., 1589. 8vo.). It is practically identical with one written by Antonius Musa (physician to the Emperor Augustus) to Maecenas. The letter was a favourite of our early English ancestors. See a copy in *Leechdoms*, &c.

p. 53, l. 1661. 'Hominis corpus in quatuor parteis diducimus, caput scilicet, thoracem, ventrem, et vesicam.'—*Diocles*.

p. 53, l. 1669. 'Powrys Organycall' is the Virtus Animalis of medieval writers.

p. 53, l. 1670. 'The brayne . . . is distingued and departed in thre celles or dennes: . . . whiche physytiens calle Ventriculos, small wombes. In the foremoste celle and wombe imagination is conformed and made, in the middle, reason, in the hyndermeste, recordation and minde. . . . For in the fyrste, shappe and lykenesse of thynges that ben felte, is gendered in the fantasie or in the imagination. Than the shap and lykenesse is sende to the mydell celle, and there ben domes made. And at the laste after dome of reson, that shappe and lykenesse is sende into the celle and wombe of Puppis, and betake to the vertue of mynde.'—*Bart. Angl. de rerum propr.*, lib. v. 3, f. 35.

p. 54, l. 1678. 'Quando ergo congregantur superfluitates poteris scire per haec signa, quae sunt; tenebrositas oculorum; gravitas superciliorum, percussiones temporum; tremitus aurium, inclusio narium.'—*Sec. Sec.*

'Vertigo, capitis dolor, superciliorum gravitas; aures sonant, tempora saliunt, oculi mane illacrymant, caligantque, nares oppletae odorem non sentiunt, dentium gingivae attolluntur.'—*Diocles*.

'Cum a capite morbus oritur, solet capitis dolor tentari, tunc supercilia gravantur, tempora saliunt, aures sonant, oculi lachrymantur, nares repletae odorem non sentiunt.'—*Ant. Musa ad Maecen.* Nor. 4vo., 1538.

p. 54, l. 1682. 'Aloes,' wormwode (18 A. vij.), 'effeentim, that is Eufrazy' (Lamb. 501), foenci, herbam perforatam (Latin versions), aloyne (Harl. 219, French).

p. 54, l. 1683. 'Dowset and swet wyn.' 'In vino dulci.'—*Sec. Sec.*

p. 54, l. 1685. 'Pulgichyn.' Pulegium, pennyroyal, pudding grass.

p. 54, l. 1687. 'Quum ergo ex his aliquod accidit caput purgari oportet, nullo quidem medicamento, sed vel hyssopi, vel origani summitatibus tritis, quae in ollula cum musto, aut sapae heminae dimidio deferbuerint, atque hoc absorbens jejunos os colluet, et gargarizando humores ex alto deducet,' &c.—*Diocles*.

'Hyssopi autem coronae bubulae fasciculum deferre facies, inde aquam ore continebis, tum caput calide habueris, ut fluat pituita.'—*Ant. Musa ad Maecen.*

p. 54, l. 1696. 'Et utatur in cibo suo grano sinapis.'—*Sec. Sec.*

'Optime facit etiam, si sinapi mulsula calida dilutum jejunos absorbens gargarizet, pituitamque ex capite eliciat.'—*Diocles*.

p. 54, l. 1706.—'Tounge letttyd.' 'Lingua fit ponderosa: os salsum: in orificio cibum acerbum sentit; ac dolorem tussis.'—*Sec. Sec.*

‘Cum autem a thorace morbus nascitur, incipit caput sudare, linguaque sit gravior, aut os amarum, aut tonsillae dolent, oscitatio sequitur sine somno et quiete, gravitas corporis, animi dolor, prurigo corporis, brachia manusque intremiscunt, subitoque tussis arida.’—*Ant. Musa ad Maecen.*

p. 55, l. 1711. ‘Vitabis vicium, si vomeris sive jejunos, sive post coenam, vel in balneo, plus autem prodest si jejunos bilem ejeceris, eam enim dicimus matrem morborum.’—*Ant. Musa ad Maecen.*

‘Succurrendum est prudenter hoc modo, vomitus quam optime fieri potest, post coenam sine repletionem, sineque medicamento citari debet: utiles sunt et vomitiones ante cibum, quas Graeci Symnaismos appellant. Oportet autem eum qui sic vomet, radículas tenues praesumere, nasturtium, erucam, sinapi, et portulacam, mox aqua tepida superbibita vomere.’—*Diocles.*

‘Oportet igitur dimittere de comestione; et uti vomitu: et post vomitum sumere zucharum rosarum cum ligno aloes et masticare, et post comestionem sumere ad magnitudinem unius nucis de electuario enison, quod est confectum ex ligno aloes and causergam.’—*Sec. Sec.*

p. 55, l. 1712. Etiam uti oportet rosato aceto, vino trito, linguam asperam melle fricet, vel mentae folio, reliqua diligenti medico permittenda sunt.’—*Ant. Musa ad Maecen.*

p. 55, l. 1716. A reminiscence of l. 1275.

p. 55, l. 1721. The body being made up of four humours, diseases were caused by these becoming corrupt, or by any one of them being in excess.

p. 55, l. 1722. ‘Dionysoon.’ Dyanisum, an electuary made of Aloes and Tansy (Lamb. 501). ‘Le quele est fait de aloes, galingale, and grasegrun’ (Harl. 219). See its composition in *Villanovanus Antidotarium*, fol. 247b. Op. 1520 fo.

p. 55, l. 1726-7. This is not found in the Latin nor in Diocles, but is in the French and in 18 A. vij.

p. 55, l. 1730. In some copies of the *Sec. Sec.* there is a division ‘the eyes’ instead of this.

p. 55, l. 1734. ‘Rednesse in the kne.’ ‘Genuum dolor, inflatio, rigor.’—*Sec. Sec.* ‘pe knees wexe grete’ (18 A. vij.).

p. 56, l. 1744. ‘Incurrēt in dolorem juncturarum, & tergi, in fluxum ventris, corruptionem digestionis, & oppilationem epatis.’—*Sec. Sec.*

p. 56, l. 1755. ‘Pleni ex cibo modico esse videntur.’—*Diocles.* ‘Tepet appetitus.’—*Sec. Sec.*

p. 56, l. 1758. ‘Haec vitia sic emendantur; Foeniculum et appium vino austero madefacito, vel earum herbarum radices conferes, ex vino ciathis duobus tantundem aquae calidae vel dauci seminis, et myrrhae pusillum tritum in vino, ut supra scripsi, et bibe. Vel radices asparagi, vel herbam erraticam, vel serpillum decoque, eam aquam vino mistam bibe.’—*Ant. Musa ad Maecen.*

‘Oportet illud qui hoc sentit hoc facere ut herbam accipiat qua dicitur camomilla; et herbam qua dicitur melilotum; et de earum radicibus: ponat radices et herbas in vino albo odorifero; et sumat ex eo quolibet mane.’—*Sec. Sec.*

‘Itaque foeniculi apique radices, vino albo odorato madefacito, atque huius diluti cyathos duos, mane jejuno singulis diebus propinabis cum aqua dauci, smyrni, helenij, quodcumque horum habueris, nam omnia proficiunt: adhaec aqua ciceris macerati cum vino idem efficit.’—*Diocles.*

‘Il te convient prendre vne herbe appellee apus, et de la graine de fenoi, & de la racine de archemisee, ou dautre herbe appelee



achen, & tiacres, & ouec celles herbes met les racins en bon vin blanc, et de ce vin boy chacun matin ouec vu poy de awe et de mel.'—Harl. 219.

p. 56, l. 1760. A marginal note in Harl. 2251 gives 'Archemise = wing-wort' (wormwood): 'Apus is smallage' (water-parsley): 'Acheen, sainacle' (sanicle). 'Attracies is blessed thistle.' A Latin MS. reads 'achen, araneg, arraunce.'

p. 56, l. 1765. Same as l. 1618.

p. 56, l. 1766. 'Ita qua sit temperatum cum aqua & melle, et abstinence a nimia comestione.'—*Sec. Sec.*

p. 57, l. 1784. 'Thre' is altered from two in all the texts: for the sake of the verse doubtless.

p. 57, l. 1786. 'Medus vero affirmavit: quod jejuno stomacho prodest multum suinere de granis milii.'—*Sec. Sec.*

p. 57, l. 1788. 'Greek' is an error; it is in the Latin 'Sane Indus indicavit et dixit,' but some copies give the name Sanages the Greek. Cf. Aug. Müller, *Zeitschr. d. deutsch. morgenl. Ges.*, xxxiv. 544.

p. 57, l. 1789. Mylk seems to be a mistake of Burgh's. 18 A. vij. reads: 'who so ete the graynes of whyt mylle fastyng with water cresses;' 'mil blanc' (Harl. 219). Mastursu is then a mistake for nasturtium. Yet Pliny, 25. 8, says: 'Arcades quidem non medicaminibus uti, sed lacte circa ver.' I had proposed another meaning for mastursu from the Arabic.

p. 58, l. 1808. 'Alibi Aurei' was for long a trouble to me. It is simply a mistake. 18 A. vij. has 'who so ete eche morwe of alibi Amei 7 dragmes, and of swete grapis and Reysynes,' &c. The French has no such words; and on turning to the Latin we find 'et qui comedit quolibet mane septem dragmas vuæ passæ bonæ dulcedinis,' which makes it clear that the words are misunderstandings of the reading of a contracted Latin text.

p. 58, l. 1809. 'Passa uva est uva sicca solem passa.' Blanchart's *Lexicon*, p. 472. Uva is a gooseberry sometimes.

p. 58, l. 1818. 'Allea, nux, ruta, pira, raffanus, et tyriaca

Haec sunt antidota contra mortale venenum.'—*Sch. Sal.*

Avicenna says that figs, nuts, and rue make a medicine against all poisons. Aristotle quotes the old story about the weasel fighting with the serpent, first eating rue to arm himself against poison, in the *De Animalibus*. Villanova recommends figs, rue, and sweet almonds.

p. 58, l. 1820. This line stands for a chapter of the Latin text, 'de custodia caloris naturalis.'

p. 58, l. 1828. Enlvyne is an adjective used of blood.

p. 59, l. 1835. A comparison of this line with l. 1827 shows the wide limits writers of the measure allowed themselves.

p. 59, l. 1851. Perch is Burgh's own favourite, since there is no mention of such fish in his texts.

The *Schol. Salern.* says:

'Si pisces molles sunt, magno corpore tolle:  
Si pisces duri, parvi sunt plus valituri  
Lucius, et perca, saxaulis, et albica, tenca,  
Gornus, plagitia, cum carpa, galbio, truca.'

Perch was a favourite in the days of Ausonius. *Edyllum*, IX. 115—

'Nec te delicias mensarum Perca silebo,  
Amnigenos inter pisces dignande, marinis.'

p. 59, l. 1853. This seems contrary to experience. The texts only speak

of hard-skinned fish, and besides, the stews were all dead water, and yet there was no objection to the monks eating the fish in them.

p. 60, p. 1868. 'Signa quidem bonarum aquarum sunt haec, levitas, claritas, bonus color; quando facile calescunt et facile frigescunt; in talibus enim delectatur natura.'—*Sec. Sec.*

The six are difficult to make out, and unfortunately 18 A. vij. is defective here.

p. 60, l. 1886. 'Tarage haue of foreyn dyvers sondys': 'quia continent in se particulas terreas.'—*Sec. Sec.*

p. 60, l. 1892. The same as l. 1261.

p. 61, l. 1919. 'Primum vinum valet senibus et hominibus abundantibus in humiditate et flegmate: nocet vero juvenibus et calidis hominibus. Primum ergo calefacit et liberat a superfuitatibus frigidis et grossis.'—*Sec. Sec.*

'to' should be read in, here. The last clause in l. 1924 does not seem to have much meaning in this connection.

p. 62, l. 1950. The first part of this line refers to the lees at the bottom: 'cujus fex est in fundo depressa.'

p. 62, l. 1956. 'Quia confortat stomachum: calorem corroborat naturalem: iuvat digestionem: conservat a corruptione: ducit cibum: decoquit & perducit ipsum purificatum ad omnia membra quae reguntur: et decoquit ipsum cibum in eisdem membris, donec convertatur in sanguinem substantialem: tunc ascendit ad cervicem cum calore temperato: reddit caput securum ab infortuitis casibus: insuper cor letificat: colorem rubefacit: linguam reddit expeditam: liberat a curis: et hominem facit audacem: et excitat ad omnia appetitum: et multa alia bona facit.'—*Sec. Sec.*

p. 63, l. 1969. A Lydgate line. See Appendix II., 2.

p. 63, l. 1970. 'Linguam reddit expeditam: liberat a curis.'—*Sec. Sec.*

p. 64, l. 1996. This is attributed to Hippocrates in Lamb. 501. In a Latin text: 'Sapiens quidem aristos bonum, vinum commendavit ubi dixit: mirum est de homine qualiter potest infirmari vel mori: cujus cibus est panis optimi frumenti, et carnes commendabiles, et potus bonae vitis.' The root idea of this sentiment is in *Galen de san. tu. I. 12., de maras. 2.*

p. 64, l. 1997. See l. 1241.

p. 64, l. 2010. 'Et illum qui inebriatur vino ultra modo sumpto: ut abluat se cum aqua calida; et sedeat super flumina curentium aquarum; et habeat salices atque mirtum; et ungere debet corpus suum cum sandalo confecto; et fumigare cum incensis frigidis et odoriferis. Haec est quidem ebrietatis optima medicina.'—*Sec. Sec.*

p. 64, l. 2014. 'Salwys' in apposition to 'wyllwys.' 'Sallies' is still a dialect name for osier willows.

p. 64, l. 2016. Sandal—'Triasendale' (18 A. vij.), an electuary of which the composition may be found in *Villanovanus*, f. 249b. Op. Om. 1520 fo.

p. 64, l. 2021-3 represent a chapter 'Quomodo vini potu est derelinquendus.' Eastern medicine lays stress on continuity of habit, and of making gradual changes—here it recommends taking to raisin water, and so on.

p. 64, l. 2023. Here a great gap occurs. The whole of the magic and alchemy comes between this and the next line, which begins Book III. of the *Sec. Sec.*

p. 64, l. 2024. The English version (18 A. vij.) nearest to Burgh's text runs thus: 'Dere sone, rightwisnes may not ben ouyr preysid, for it is of þe propir nature of glorious God, and it is made to sustene all Rewmes for helpe of his servauntis, and rightwisnes owith to kepe the royalle blood, and the richesse



of the possessiounne of sugetis, and governe hem in alle her nedes ; and what lord doth thus, he is in that case like unto God.'

p. 65, l. 2031. A very involved stanza. It means 'Justice, sent from God to his creatures, made of understanding, a sovereign help to obedient subjects, was sent to princes that they might save their subjects from pillage.'

p. 65, l. 2049. 'Et fuit inventum scriptum in uno lapidem in lingua chaldaea: quod rex & intellectus sunt fratres alter altero indigens: nec sufficit unus sine reliquo.'—*Sec. Sec.* Burgh's stanza points to a contract between people and king—an idea not in any of the texts.

p. 65, l. 2052. Another gap occurs here in the text Burgh uses. This line begins Book IV. de consiliariis. The Latin advises the king to have five counsellors (like the five senses), and to listen to their advice separately.

p. 66, l. 2087. Burgh it seems had not the signs mentioned in his text. The Latin says: 'fuit ergo genesis in Venere & in Marte in gradu suo existente Geminis cum Libra. Sydera vero contraria et pessima nondum erat orta: ostendit ergo genesis, quod puer futurus erat sapiens, curialis, velocis manus, boni consilii, diligendus a regibus.'—*Sec. Sec.* How Lydgate would have worked this up! I believe the story comes from Ptolemy's Centiloquium, but I have not verified my reference.

p. 66, l. 2092. 'Insight' should be one word.

p. 67, l. 2126. See l. 404.

p. 68, l. 2150. This stanza describing the properties of a good counsellor is out of place here, and should come after l. 2240.

p. 69, l. 2163. Harl. 2251 has in the margin here, 'Parva sunt arma foris, nisi sit consilium domi.'—Cicero [de off. I. xxij.].

p. 69, l. 2164. 'Et in libro cujusdam medorum mandatum est filio suo: fili, necessarium est tibi habere consilium, quoniam unus es in hominibus. Consule ergo illum qui poterit liberare a potentia: et noli parcere inimico: sed quantumcunque poteris, in ipso tuam victoriam manifesta: et in quolibet tempore, cave tibi a potentia inimici.'—*Sec. Sec.*

p. 69, l. 2178. The quotation marks should be on this stanza; it forms part of the Mede's letter.

p. 69, l. 2188. Either of these readings would do; the meaning of the stanza is: 'take counsel; you are not bound to act on it, and you must weigh it well in any case.'

p. 69, l. 2191. The same as l. 1536.

p. 69, l. 2192. This seems to have been a not uncommon fault in 'divine right' kings. 'Sollicite & diligenter moneo & do tibi optimum consilium, nunquam constituas bajulum in regimine loci tui.'—*Sec. Sec.*

p. 70, l. 2203 begins a new chapter in the texts. 'Experienta circa bajulos.'

p. 70, l. 2206. The counsellor would be put in a corner; if he advises the king to spend his own money, he does not honour him sufficiently; on the other hand, if he advises him to take his subjects', he is an enemy—so nothing is left for the counsellor but to offer the king his own money.

p. 70, l. 2212. Burgh had to translate here a curious phrase, which he misunderstands. 'Si ergo inducet te ad stributionem eorum quae sunt in thesauro tuo, et ostendat hoc esse expediens, scias quod nullum caput pretii ponit in te.' *Sec. Sec.* Lamb. 501 translates it, 'wete you þat he puttys yn þe no good lernynge.'

p. 70 l. 2213-4 are not in the text.

p. 70, l. 2221-3. 'Ut pote eligens et volens confusionem sui operis pro tua gloria,'—*Sec. Sec.*

p. 71, l. 2248. The first mark of a good counsellor. l. 2250. The second. The third—good memory, and the fourth—powers of observation, are omitted. l. 2253. The fifth, 'curialis,' &c. l. 2255. The sixth, he should be specially skilled in arithmetic, which is the ground of all science. l. 2256. The seventh. l. 2258. The eighth.

p. 72, l. 2262. The ninth. l. 2264. The tenth. l. 2269. The eleventh. l. 2276. The twelfth. l. 2279. The thirteenth. l. 2281. The fourteenth. l. 2283. The fifteenth.

p. 72, l. 2290. Another chapter begins here. 'Quod homo sit minor mundus.'

p. 73, l. 2299. One cannot account for this line; the text is 'durus et austerus ut cornus,' and all the translations are right. Did Burgh read *cornus*, and make a shot at 'hart,' 'horned animal'?

p. 73, l. 2304. The Latin for 'contagious' is *stolidus*, 'boystous,' 'rude,' in the versions.

p. 73, l. 2305. 'Litel kyng,' 'regulus,' 'parvus rex,' 'rutel.' Fr. 'rambe,' the wren.

'The wren, the wren, the king of all birds,'

is school-boy language all over the world.

p. 73, l. 2311. A favourite phrase of Burgh's. See ll. 1562, 1894.

p. 73, l. 2317. After this comes in the texts a chapter on having servants of the same faith as oneself, with the story of the Jew and the Magian. 'Enchanter of the Orient,' Lamb. 501 calls him. In medieval Europe such advice was needless, and was dropped out in the shorter texts.

p. 73, l. 2318. This begins the fifth book of the *Sec. Sec.*

p. 74, l. 2336-8. Burgh misunderstands his text, which advises the king to make his secretaries feel that their security and prospects depend on his welfare.

p. 74, l. 2339. Beginning of Book VI., 'de nuntiis.'

p. 74, l. 2346. This line seems to be a shot at a translation of a line which the versions omitted: 'quia forte est juxta noctem, et ejus intentio in alio est.' The picture is of the king suddenly calling on one of his lords, charging him with his embassy, and expecting him to set off on the moment. One must leave out the line if one wishes to follow the sense.

p. 75, l. 2358. The king is warned of the Persian custom of making all ambassadors drunk.

p. 75, l. 2367. This seventh book, 'de subditis domus propriae,' seems to refer to the treatment of the king's personal following as distinct from the general body of his subjects.

p. 75, l. 2368. Chaucer is quoting from the *Sec. Sec.* in his *L. of G. W.*, 379, and seq. 390.

'He must thinkin it is his liegeman  
As is his tresour, and his golde in cofer  
This is the sentence of the philosopher.'

p. 76, l. 2395. The complaint as to Judges being partial is later than the old translations. It is found in 18 A. vij., but not in Lamb. 501.

p. 76, l. 2401. Book 8, 'de ordine & multitudine bellatorum,' with its tale of the wonderful horn figured by Kireher from the Vatican MS., is omitted in 18 A. vij and here. See Lamb. 501 for a translation of it.

This begins book 9: 'de bello.'

p. 76, l. 2404. The semicolon should be at the end of the next line.

p. 78, l. 2456. Burgh uses this metaphor again. See lines 1536 and 2191.

p. 78, l. 2465. This begins book 10 on physiognomy. It has always attracted attention, and of late years has been much studied. I hope to enter in some detail on the connection between this work and the genuine treatises of Polemon and of Aristotle. I am disposed, after some study, to attribute the whole of the remainder of the poem to Lydgate, with perhaps touches by Burgh. There would be more likelihood of this, since in many MSS. this book stands by itself as a separate work, and since it has indeed been printed as such. Sl. 3469 treats the Latin text as a separate work, and the fact of two of our MSS. omitting this part of the poem shows that there was something to mark it off from the rest of Burgh's work. The Envoi is distinctly, as I have elsewhere remarked, Lydgatian.

p. 78, l. 2466. If the remainder is Lydgatian, this stanza seems Burgh's. Compare the line-endings of 2466 and 1581; 2468 and 1539; 2469 and 1525.

p. 78, l. 2473. A Lydgate line, l. 498.

p. 78, l. 2474. A Lydgate line, l. 491.

p. 78, l. 2475. A line Lydgate has taken from Chaucer (*K. T.*, 1086), and used before, l. 500.

p. 78, l. 2476. See l. 501.

p. 78, l. 2479. This is the well-known story of Zopyrus and Socrates. See *Cic. de fato*, 5, 10. *Tusc.* IV. 37, 80. *Alexand. Aphrod. de fato*, 6. *Euseb. prep. ev.* VI. 9, 22. Polemon was the only writer on physiognomy known to the Arabs, and Socrates is not very different in its Arabic form from Hippocrates, who was far better known.

Some Arabic texts give the name as *Aclimas*.

p. 79, l. 2493. This stanza is identical with stanza 71, ll. 491-7, with the exception of l. 2499.

p. 80, l. 2518. Hippocrates said that what Philomon had said was true of his disposition, but that he had combatted his nature.

p. 80, l. 2530. 'Fuge ergo ab omni homine livido et flavo quoniam declivis est ad vitia et luxuriam.'—*Sec. Sec.* One of the Hebrew texts adds: 'Inspice tibi Germanos has ultimas proprietates possidentes, scilicet stultitiam, perfidiam, et impudentiam.'

p. 80, l. 2542. 'Cave et precave ab homine infortunato et diminuto in aliquo membro sicut cavendum est ab inimico.'—*Sec. Sec.*

p. 80, l. 2546-8. Not in the text.

p. 81, l. 2556. 'Et raritas verborum nisi cum necesse fuerit, mediocritas in sonoritate vocis et subtilitate.'—*Sec. Sec.*

p. 81, l. 2563. The Latin treats of 'hairs,' but Lydgate (or Burgh) has connected with a sentence on ears in l. 2567: 'Qui habet aures magnas est valde fatuus.' The text for the hair is: 'Capilli autem plani et suaves significant mansuetudinem & frigiditates cerebri: multitudo vero capillorum super utroque humero significat stultitiam et fatuitatem.'

p. 81, l. 2570. This is altogether different from the Latin text. 'Multos etiam habere pilos in ventre et pectore declarat horribilitatem, et singularitatem naturae, et diminutionem apprehensionis, et amorem injuriarum.' Probably our poet allowed his personal knowledge to correct his text.

p. 81, l. 2578. 'Love of resoun' would agree better with the texts.

p. 82, l. 2586. 'In-voys,' 'invidus est, inverecundus, piger, inobediens, et precipue si sint lividi.'

p. 82, l. 2590. Insert a comma after curteys.



## GLOSSARY.

abovyn, 100, 423, above  
 abrayde, 308, sprang up  
 accoord, 187, agreement  
 accordith, 914, 1415, agree  
 accordaunce, 1357, agreement  
 acheen, 1760, sanicle  
 afor, 634  
 aforn, 138, 261, 849, 892 } before  
 affecyoun, 23, 198, 454, 466, 621, re-  
 lation to, affection  
 ageyn, 114 &c. 630, before, and op-  
 posite to  
 aldayes, 2336, 2421, always  
 amerously, 257, bitterly  
 apus, 1758, water-parsley  
 archemise, 1760, wormwood; arthemise  
 would be nearly the correct name  
 for the plant  
 assayes, 59, 157, tests, trials  
 atracies, 1760, blessed thistle  
 attemperaunce, 184, 759, 773, 872, 895,  
 1246, 1261, temperance, due com-  
 bination of qualities in correct pro-  
 portion  
 atwen, 39, 521, &c. }  
 atwix, 305, 1099, &c. } between  
 atwixen, 772, &c. }  
 avysed, 639 } prudent, foreseeing  
 avysee, 213 }  
 avysement, 1332, counsel  
 avyseness, 17, 374, 668, prudence  
 avys, 154, 176, 183, 902, 1011, 1239,  
 prudence, advice

baas, 2556, low  
 bolnyth, 1734, swelleth  
 boote, 1299, repair, remedy  
 brede, 1133, breadth  
 brosyd, 1709, bruised, injured  
 broyde, 737, border  
 brynstoun, 1648, sulphur  
 bussument, 2406, ambush

caas, 912, chance  
 cammyd, 2623, crooked  
 carpe, 708, say, speak  
 caste, 153, 516, 2213, reckon  
 casuel, 911, 927, by chance  
 celerys, 1439, cellars  
 ceryously, 352, in series  
 chawyd, 1713, chewed  
 cherysshe, 12, 15, 189, &c., hold dear  
 chevyssh, 2210, procure  
 claperys, 1321, rabbit-burrows  
 clours, 1314, 1341, colours  
 confortatyff, 1717, strengthening  
 congrew, 1538, congruous  
 contagious, 1646, 2304, harmful  
 contirfeet, 404, 2126, manufactured  
 contvne, 419, continue  
 counfort, 69, 307, 332, 1150, to  
 strengthen  
 courbyd, 1417, curved, bent  
 coveityse, 742, 763, 1042, 2406, covet-  
 ousness  
 covennable, 2382, suitable

dar, 355, 538, 923, 1322, 1449, dare  
 decertys, 1141 }  
 discertys, 893, 896, 1388, } deserts  
 declyne, 394, draw off  
 deffye, 1623, 1833, digest  
 delyver, 1970, limber, nimble  
 demenyd, 117, governed, cf. demesne  
 dempte, 617, deemed  
 depnesse, 2233, quagmire  
 dewyd, 99, endued  
 digne, 33, 135, worthy  
 discrase, 1213, 1231, to make up one's  
 mind  
 discure, 726, discover  
 doon, in Burgh is practically used as  
 we now use the unemphatic 'do,' cf  
 1635, 1680, 1993, &c.  
 doun, 996, done



dowmbe, 2310, dumb  
dowset, 1683, dulcet, sweet  
dragmes, 1808, drachms  
dyspayr, dispeyr, 163, 192, 284, inequality

egir, 1707, bitter  
empryses, 117, 179, undertakings, 782, enterprises  
encence, 2019, incense, sweet herbs  
enforme, 2133, inform, to mould or form  
enserger, 2472, ensearch, search out  
entende, 805, listen  
entendement, 63, understanding  
equiperacioun, 2367, r. equality  
erst, 685, before  
euerychoon, 353, 1242 } each  
euerych, 565 }  
exordye, 333, exordium  
expert, 358, proved  
expletyed, 285, filled, completed  
explotourys, 2452, *exploratores*, spies

feel, 2307 } fell  
fel, 2434 }  
fervence, 248, fervour  
fervent, 347, hot  
feynt, 866, feigned  
flix, 1746, flux  
fooly, 897, folly  
foltyssh, 581, 775, foolish  
foly, 2407, fool-like  
forthre, 398, to assist  
forthryd, 283, assisted  
fourthe, 1670, foremost  
foysoun, 1644, abundance

gentillesse, 130, 830, 1180, gentleness, nobility  
glede, 347, burning coal  
gre, 21, will  
grees, 1622, grease  
gruchyng, 113, 775, 780, 778, grudging  
gryffyd, 2373, grafted  
guerdownyth, 900, 1390, rewardeth

herborwed, 2084, harboured, lodged, entertained  
holly, 32, wholly  
hovith, 1184, r. behoveth

incondigne, 1532, unworthy, because untrained

inpartye, 160. See Notes; if the word is read jupartye, it can only be in a very extended sense  
invoys, 2586, envious  
ioweler, 554, jeweller  
joye, 2046, enjoy  
iupartye, 305, 784, 1113, jeopardy, hazard

keep, 1284, 9, 11 }  
kepyng, 799, 957 } as in housekeeping  
kynde, 752, nature

large, 749, 857, 917, liberal  
largesse, 739, 745, 864, 869, liberality  
lecture, 379, 417, reading  
lefft, 660, left  
legis, 10, 851, lieges  
lepre, 1658, leprosy  
lesyng, 1390, 2256, lying  
lesyth, 1440, loseth  
letuary, 1722, electuary  
levene, 705, flash of lightning  
levyng, 2600, unbelieving  
liges, 851, 853, 917, lieges, subjects  
litel, 547 } little  
lyte, 762 }  
longanynte, 361, Lat.: *longanimitas*, constancy  
lukyr, 2398, lucre  
lyst, 338, lest, 280, 422, 575, &c., 2021, like  
lyve, 227, life

massageer, 479, 2341, &c., messenger  
mawgre, 156, in spite of  
maystryes, 2450 (*magisteria*), works showing in them the master's skill  
mede, 670, reward, bribe  
medle, 522, 548, 552, 837, 847, 898, 1657, mingle  
meenesse, 2533, mediocrity  
megre, 265, meagre  
mekyl, 763, 1247 } much  
mechyl, 1226, r. }  
mewe, 2062, cage, coop  
molte, 1318, melted  
morwe, 1807 }  
morwen, 1326 } morning  
morwening, 1763 }  
motlees, 1378, lively  
mowne, 1471, must, should  
murily, 1441, ripely, in fitting time  
mvt, 1167, 1260, must, ought, 2722, (optative) may



myshumours, 1922, corrupted humours  
from whence arose diseases

namely, 385, &c., especially  
nevene, 322, name  
noblesse, 145, 966, nobility  
nyce, 2569, foolish

O, 216, 1164, 1421, one, 445, or  
onyment, 2016, ointment  
oost, 2421, 2428, host  
organycalle, 2095 }  
organychall, 2543 } natural  
orlogge, 1463, clock, horloge  
ostage, 1470, lodging  
outrage, 18, 54, 569, excess, conceit  
outragious, 572, excessive  
outragiously, 1975, superfluously  
owmbre, 402, shadow  
owylle, 2147, of will

pallith, 1091 }  
pallyd, 404 } beats down, weakens  
parficht, 273, 365, 386, 1520, perfect  
perlees, 260, peerless  
pesecoddys, 1374, pease  
peyse, 17, 164, 169, 771, 774, 817, 820,  
1435, weigh  
phisichal, 1803, physical  
pistel, 127  
pistil, 476 r., 637, 652, 659 } letter  
plat, 2638, flat  
pleyne, 955, border on  
polityk, 3, 373, statesmanlike  
pondorosite, 1798, weight  
poraylle, 810, 1398, O.-F. *pouraille*,  
poor people  
povert, 1384  
poverte, 934, 1279 } poverty  
preef, 183 }  
preff, 1632 } proof  
preve, 2017 }  
prees, 554, 611, a press, a crowd  
prenotaryes, 2399, prothonotaries  
preperat, 2014, prepared  
preys, 910, 920, 1324 } praise  
prys, 215 }  
processe, 20, 639, 1253, 1380, Lat.:  
*processus*, narrative. Cf. proses  
prohemye, 2169, proëm  
provyde, 40, 138, 639, 667, 790, foresee  
purslane, 1378, a pot herb, formerly  
much used, of the genus *Portulaca*  
pyleer, 705, pillar

quarteyn, 1813, quartain, the ague  
queme, 202, to please  
quyketh, 1299, gives life to

rakyl, 2353, hasty, rash  
recurys, 2033, O.-F. *recours*, recourse  
reffreytes, 816, springs  
rembarbe, 1984, rhubarb  
repayer, 287, O.-F. *repairer*, from Lat.  
*repatriare*, restore to one's country  
replesshid, 1649, 1783, replenished,  
full  
rerage, 571, arrears  
resaylle, 2279, receipts  
resynges, 1809, raisins  
reysed, 705, raised, 1698, received  
reyseth, 1932, raiseth  
rolle, 2057, enroll  
roseet, 1712, roseate  
rotte, 1744, ? knee-cap, from L. *rotula*  
ryvaylles, 1328, banks

sacryd, 317, consecrated  
salwys-wyllwys, 2014, sallow willows,  
osiers  
schent, 1424, break  
seece, 175, cease  
sekirnesse, 75, security  
sewith, 133, followeth  
seyn, 127, 547, 625, 1140, seen, 349,  
355, 357, 538, 657, say  
shokked, 354, stored; cf. shocks of  
corn  
sith, 1210, 1253, 1505, chance  
skornys, 2705, gibes, 'flouts and  
sneers'  
slaundre, 1356, slender  
sogeer, 1459, sojourn  
sondys, 1886, sands  
soote, 677, 837, 1300, sweet  
sorippys, 1990, syrups  
sowdiours, 808, mercenaries  
spatlyng, 1416, spitting  
stant, 897, 1211, 1799, stand  
stewe, 579, fish-pond  
stillyng, 1861, distilling in drops  
stok, 1943, 2000, 2373, place, body  
stynt, 304, stay, stand  
sugryd, 220, 376, 882, 889, 1309,  
sugared, sweetened

tabourerys, 883, drummers  
t'abyde, 614, &c., to abide  
t'accomplysshe, 182, &c., to accomplish  
t'agree, 468, to agree

tarage, 1886, 2001, ? flavour	tretable, 213, 363, 943, 2242, O.-F.
tarye, 538, 2302, tarry	<i>traitable</i> , tractable
t'assaye, 582, to assay	
temperat, 1277, 1310, modified, proportioned	verray, 194, 627, 1098, true
t'enlvmyme, 252, 311, 14, to illumine	wakir, 227, 381, watchful
termyne, 811, to end, to determine	warysoun, 2337, 2413, protection, remedy, cure
th'answere, 161 r., the answer	wayours, 1877, horse-ponds (O.-F. <i>gayoir</i> )
th'avys, 118, the advice	wepue, 2415, weapons
thewys, 31, 1071, manners, virtues	wheer, 932, 1419, whether
t'obeye, 602, to obey	withseye, 1109, withstand, gainsay
the t'othir, 642, the other	wood, 573, mad
tonne, 249, tun, vessel	wurschepe, 327, honour
tours, 1244, circles	
tressyd, 952, 1003, from tress	













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